

# THE SPIRIT OF MISSIONS



PROCESSION AT OPENING SERVICE

CENTS A COPY

NOVEMBER 1916



# BOOKS FOR SERIOUS THINKERS

From the lists of E. P. DUTTON & COMPANY

## THE CHURCH ENCHAINED

By the Rev. Wm. A. R. GOODWIN, D.D.

Net, \$1.25

With an introduction by the Rt. Rev. DAVID H. GREER, D.D., LL.D., Bishop of New York.

A powerful, sincere, and stimulating review of the position of Christianity, and of the opportunity now facing the American Church. Dr. Goodwin fears that she has failed to measure up to the chance furnished her by the Great War. He speaks with conviction but not with intolerance, and whether or not we agree with him we cannot fail to recognize and admire his courtesy and fairness towards those who differ with him. It is a notable book, both in what it says and the spirit in which it says it, and will well repay a close and careful reading.

## Vision and Vesture

A Study of William Blake in Modern Thought

By CHARLES GARDNER

Net, \$1.25

The author considers Blake the great inspiration of the modern leaders of thought. He refers to Goethe, Ibsen, and Nietzsche, because they worked through tracts of thought that Blake left behind, and discusses the moderns—such as W. B. Yeats and G. B. Shaw—because they were directly influenced by the poet-mystic.

## The Kingdom of Heaven as Seen by Swedenborg

By JOHN HOWARD SPALDING. Net \$1.50

Presenting the main principles of Swedenborg's teachings in the simplest possible way, and practically a guide-book to his *Heaven and Hell*. The book gives a conception of the system of thought Swedenborg expounds, and makes clear the many unfamiliar statements met with by a student of his theology.

## Conscience: Its Origin and Authority

By the Rev. G. L. RICHARDSON, M. A., B.D.

Net, \$1.75

An essay on a subject that Ethical writers have referred to Theologians, and Theologians have referred back to Ethics. An effort to see one's way on what is confessedly a difficult path, it is addressed not to professed students but to the general reader.

## Robertson of Brighton, 1816-1853

By HENSLEY HENSON, Dean of Durham.

Net, \$1.00

A memorial address delivered on the centennial of the birth of one of the greatest pulpit orators that ever spoke in English. It is probable that no Anglican preacher ever had so great or so constant an influence as the Rev. Frederick Robertson of Brighton.

## Dulce Domum

Bishop Moberly, His Family and Friends

By his daughter, C. A. E. MOBERLY.

Net, \$2.50

A book of happy firesides and peaceful days centered around the personality of George Moberly, Headmaster of Winchester College, and Bishop of Salisbury. Here we get unfamiliar glimpses of Arnold, Manning, and Tait, and an echo, as it were, of the Oxford Movement.

## The German Soul

In Its Attitude Towards Ethics and Christianity, the State and the War

Two studies by BARON FRIEDRICH VON HUGEL, LL.D. Net, \$1.00

An attempt to discover the precise error in the German *Realist* conception of the State and War; and to elucidate the character of the German (in contrast with the English) soul, its present deviation from the normal, and the helps and hindrances to its self-reform.

## The Ultimate Belief

By A. CLUTTON-BROCK.

Net, \$1.00

A little book with a big message; a message so big that the great *London Times* devoted five full columns to discussing it. Every one in any way connected with the rising generation owes it to them to read this outline of the main spiritual laws along which their education should proceed.

## The Natural Theology of Evolution

By J. N. SHEARMAN.

Net, \$3.50

An adaptation of the principles of Paley's *Evidences* to the modern theories of evolution. An argument to show that the marks of design that the world exhibits, so far from being obscured or diminished by the discovery of the process of evolution, become clearer, brighter, and more convincing than they ever were before.

## The Willow Weaver, and Seven Other Tales

By MICHAEL WOOD.

Net, \$1.00

Eight tales of pure imagination, written with a vague haunting—a poignant sweetness that grips the heart. Illumined by a gleam from the light that never was on sea or land, they are full of the glamour that William Morris loved.

## Where the Protestant Episcopal Church Stands

By the Rev. EDWARD MCCRADY. Net, \$1.50

A review of official definitions versus non-official theories concerning the nature and extent of the Church Catholic. An effort to rouse the church to a realization of the seriousness of the so-called "catholic" movement, and a searching examination of the evidence relied on by the promoters of the movement.

E. P. DUTTON & COMPANY, 681 Fifth Ave., New York

Send for our Holiday Catalogue

# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

ALASKA: Rt. Rev. Dr. Peter T. Rowe.  
ARIZONA: Rt. Rev. Dr. Julius W. Atwood.  
ASHEVILLE: Rt. Rev. Dr. Junius M. Horner.  
EASTERN OKLAHOMA: Rt. Rev. Dr. Theodore P. Thurston.  
EASTERN OREGON: Rt. Rev. Dr. Robert L. Paddock.  
HONOLULU: Rt. Rev. Dr. Henry B. Restarick.  
IDAHO: Rt. Rev. Dr. James B. Funsten.  
NEVADA: Rt. Rev. Dr. George C. Hunting.  
NEW MEXICO: Rt. Rev. Dr. Frederick B. Howden.  
NORTH DAKOTA: Rt. Rev. Dr. J. Poyntz Tyler.  
NORTH TEXAS: Rt. Rev. Dr. Edward A. Temple.  
OKLAHOMA: Rt. Rev. Dr. Francis K. Brooke.  
PORTO RICO: Rt. Rev. Dr. Charles B. Colmore.  
PHILIPPINE ISLANDS: Rt. Rev. Dr. Charles H. Brent.  
SALINA: Rt. Rev. Dr. Sheldon M. Griswold.  
SAN JOAQUIN: Rt. Rev. Dr. Louis Childs Sanford.  
SOUTH DAKOTA:  
SOUTHERN FLORIDA: Rt. Rev. Dr. Cameron Mann.  
SPOKANE: Rt. Rev. Dr. Herman Page.  
UTAH: Rt. Rev. Dr. Paul Jones.  
WESTERN COLORADO:  
WESTERN NEBRASKA: Rt. Rev. Dr. George A. Beecher.  
WYOMING: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district, the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight.

## II. ABROAD

ANKING: Rt. Rev. Dr. D. Trumbull Huntington.  
BRAZIL: Rt. Rev. Dr. Lucien L. Kinsolving.  
CUBA: Rt. Rev. Dr. Hiram R. Hulse.  
HANKOW: Rt. Rev. Dr. Logan H. Roots.  
HAITI: Rt. Rev. Dr. Charles B. Colmore, in charge.  
KYOTO: Rt. Rev. Dr. H. St. George Tucker.  
LIBERIA: Rt. Rev. Dr. Samuel D. Ferguson.  
MEXICO: Rt. Rev. Dr. Henry D. Aves.  
SHANGHAI: Rt. Rev. Dr. Frederick R. Graves.  
TOKYO: Rt. Rev. Dr. John McKim.

---

## IMPORTANT NOTES

The Subscription Price of **THE SPIRIT OF MISSIONS** is \$1.00 per year in advance. Postage is prepaid in the United States, Porto Rico, The Philippines and Mexico. For other countries in the Postal Union, including Canada, twenty-four cents per year should be added.

Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later, changes appear the following month.

Changes of address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and the new addresses should be sent. The clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post office addresses in order that the Board's publications may be correctly mailed to them.

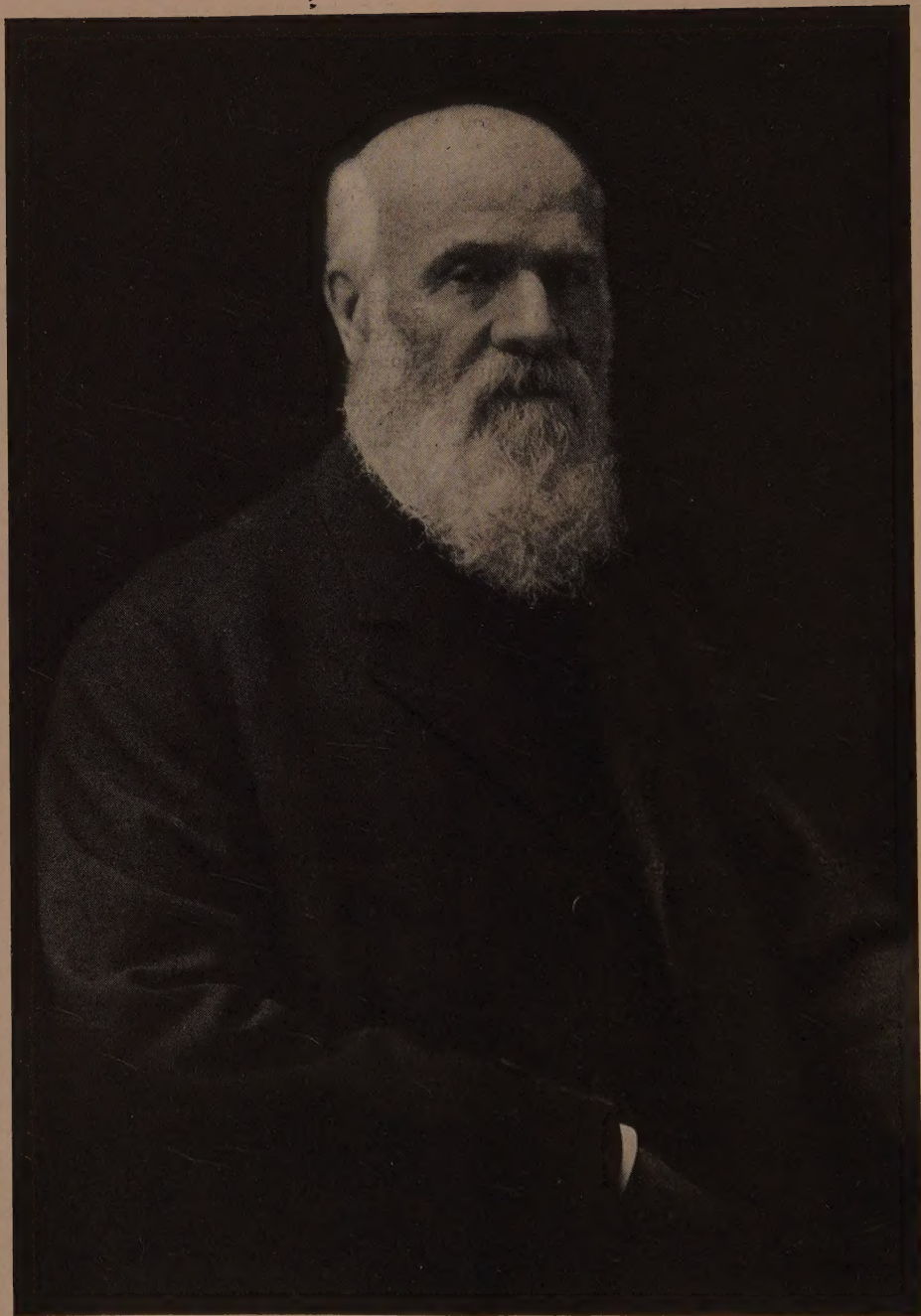
**How to Remit:** Remittances should be made payable to **THE SPIRIT OF MISSIONS** by draft on New York, Postal Order or Express Order. One and two-cent stamps are accepted. To checks on local banks, ten cents should be added for collection. In accordance with a growing commercial practice, when payment is by check or money order, a receipt will not be sent except upon request.

All Letters should be addressed to **The Spirit of Missions, 281 Fourth Avenue, New York.**

---

Published by the Domestic and Foreign Missionary Society,  
281 Fourth Avenue, New York City.  
Entered at the Post Office, in New York, as second-class matter.





*Gernard Sisters, St. Louis.*

THE RIGHT REVEREND DANIEL SYLVESTER TUTTLE, D.D., D.C.L., LL.D.

Consecrated May 1, 1867

First Missionary Bishop of Utah and Idaho, with Jurisdiction in Montana  
1867-1888

Bishop of Missouri, 1886

Presiding Bishop of the Church Since 1903



# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CHAS. E. BETTICHER, Managing Editor

VOL. LXXXI November, 1916

No. 11

## THE PROGRESS OF THE KINGDOM

THE publication of this November issue will be necessarily delayed by the fact that we hope to present in it an adequate view

**General Convention Issue** of the General Convention on its missionary side.

As the Convention did not adjourn until the evening of October 26, it is impossible that THE SPIRIT OF MISSIONS should appear with its usual promptness. We are sure, however, that our readers will forgive the slight delay involved, and we hope they will feel themselves repaid therefore by the contents of this magazine.

THOUGH confronted with many issues on which there were radical differences of opinion, the General Convention of St. Louis met them all with a fine spirit

**General Features of the Convention**

and a constructive mind. There was

no partisan clamor nor unkindness. St. Louis was a free-handed and generous host, and everything possible was done for the entertainment and comfort of visitors. Almost uniform fine weather added to the convenience and pleasure of the gathering.

**The Presiding Bishop—Host and Guest** The fiftieth anniversary of our beloved Presiding Bishop loomed

large throughout the General Convention. His fine old figure, still abounding in self-forgetting service and missionary enthusiasm, was ever before the eyes of the Convention. The entire humility and gratitude with which he received the honors heaped upon him, only added to the love which the Church bears him. He was entertained as the guest of honor at receptions and banquets and was the recipient of many beautiful and appropriate gifts. Two of these are significant of the man. In the same mail with a beautiful golden chalice and paten—from his old college classmate, Elbridge T. Gerry, of New York, with the request that he use it at the opening service of the General Convention,—came this note written with the stub of a pencil upon a bit of cheap stationery:

DEAR OLD FRIEND: I would love to see you today and shake hands on this, your fiftieth anniversary, once more with you. May you continue in good health and prosperity is the heartfelt wish of your old Snake River friend,

PERRY MUNDAY.



The writer pulled a ferryboat across the Snake River in the days when the bishop first went to the West, and frequently had him as a passenger. It was difficult to tell which of the two gifts most delighted the heart of this splendid democratic prelate. Each has an honored place in the bishop's house.

In the closing week of the Convention Bishop Tuttle was received by a joint session of both Houses and presented by Bishop Sessums with an engrossed testimonial setting forth his services to the Church. While all stood in silence, Bishop Tuttle seemed for a moment overcome. Then in a faltering voice he said: "My heart is full—full to overflowing, and the overflowingness of the heart chokes the utterance of my lips. I can only say I humbly, earnestly, lovingly, thank you!"

#### **Elections to the Board of Missions**

The action of the Convention on the elections to the Board of Missions was freighted with great significance. It resulted in the choice of Bishop Lloyd and Mr. King as respectively President and Treasurer, and in the re-election of practically all the members of the former Board who are chosen by General Convention. The choice was by no means unanimous. Many in both Houses dissented seriously from certain policies of the past two years, particularly the sending of delegates to the Panama Congress, and expressed that dissent, but no unkind word was spoken and no personal animosity felt. The question was entirely one of principle, and the spirit which governed the action was high-minded and Christian. The result left no heart-burnings, and both those who voted in the affirmative and those who voted in the negative will be found loyally supporting work in the Church's Mission in the coming

years. Because of the deep earnestness felt on both sides there were times when it seemed possible that a clash might result, but if any looked for such an issue they were disappointed. Christian courtesy prevailed; the Church's choice was registered and the Church's work will be done with increasing effectiveness. Not only was there no split in the Church, but not even a serious disagreement resulted. There was no party victory because no one desired it, and no party spirit was manifested. This was one of the finest triumphs of a Convention which was ruled by high principles and a single-hearted determination on all sides to serve the best interests of the Church. So with thankfulness to God we face the future.

IT was not possible to pass through the Convention weeks without noticing that they must mean much to the women of the Church. The seats in the galleries occupied during the ordinary sessions,—and crowded when the joint sessions on Missions occurred; the groups of deaconesses on the streets and in the churches; the cross of the Daughters of the King; the silver badge of the Girls' Friendly; the bit of Auxiliary ribbon, all showed that the Church's womanhood was alive with an eager interest.

The things which have marked this Convention in the Auxiliary are its spirit of prayer, the seriousness of its study and its joy in giving. The members had hardly laid \$352,000 on the altar as their united gift, when they responded to the appeal from Anvik, giving \$2,125 to rebuild the church. At the same hour they gave half of the \$1,000 needed for a girls' dormitory in Honolulu. They had only just pledged themselves to raise \$50,000 for the rebuilding of St. Agnes' School, Kyoto, when one young woman gave \$2,500 of the amount.



and at a morning session over \$20,000 more were raised.

Study class leaders gave time and thought to preparation for and conduct of classes. The whole work of the Triennial was prefaced with a Quiet Hour conducted by the Bishop of Chicago. Bishop Montgomery led one day's intercessions, the Archdeacon of Worcester another, and the whole Auxiliary accepted as a chief feature in the life of the new year the adoption of the plan of a Pilgrimage of Prayer.

That a free and glad outpouring of money gifts, a serious pursuit of study in the crowded days, and an acceptance of the fruitful labor of continuous prayer mark this beginning of a new year, is certainly a happy augury of its course.

The registration on the opening day was 266; during the sessions it rose to 360. All the domestic districts and dioceses were represented except Western Colorado, and all the foreign districts with the exception of Haiti, Liberia and the Canal Zone.

THE Church in the United States was honored in having, as the preacher of the triennial missionary sermon before the

### The Triennial Convention sitting as a Board of Missions, the honored secretary of the

venerable Society for the Propagation of the Gospel, Bishop Montgomery. The sermon was preached in the auditorium of Moolah Temple, the meeting place of the House of Deputies. Perhaps because it came at the end of a crowded day, or perhaps because the surroundings did not seem particularly attractive, one was compelled to note that the attendance, while good, was not overflowing. Indeed, it was hardly commensurate with the importance of the occasion or the dignity and ability of the preacher. One wished that the English bishop who

honored us by acting as preacher might have been greeted by a gathering more representative of the power and interest of the Church.

It may perhaps be a reasonable question whether the triennial sermon has not in a measure outlived its usefulness. It is a tradition from the far past. At the time of its establishment it was the one great missionary feature of the Convention. Now that the whole Convention is permeated with missionary interest, and the inspiring words of our missionary bishops are to be heard in almost every gathering, both general and parochial, the triennial sermon is a somewhat formal affair. If it is to be continued it would perhaps seem better that it be preached in the largest possible church and accompanied by an effective devotional setting. The presence of a great choir and of the missionary forces as a body, should add an element which would make the continuance of the sermon altogether desirable. It is hardly fair to invite distinguished persons to preach the sermon under conditions which put it practically on a level with the average missionary meeting. In our judgment it should either be greatly dignified or altogether abandoned.



THE AMERICAN AND ENGLISH TYPES OF BISHOPS

*Bishop Tyler of North Dakota in Center; the Bishop of Worcester at the Right*



### A Deputation to England

As a result of the suggestion of Bishop Montgomery, made in connection with the preaching of the triennial missionary sermon, a resolution was passed in the House of Bishops and concurred in by the deputies, that a deputation to consist of two bishops, two priests, two laymen and two laywomen be appointed to visit England this coming January, to carry the greetings of our Church and participate in the study of missionary questions which will then be taken up in order to determine what may be done at the close of the war. Especially will this delegation study, with a view to its possible adaptation to this country, the Pilgrimage of Repentance and Hope which the National Mission Council is there inaugurating.

It was felt that the sending of such a deputation would be a courteous response to the visit of the English bishops to our General Convention, and that much good might come to our efforts in this country through the presence in England at this juncture of representative members of the American Church.

AS is already known to our readers, a commission which has been sitting for three years reported to the General

### Missionary Reorganization

Convention a new plan for missionary organization and administration. Beginning with the work of the missionary society only, they were led to the conclusion that effective and permanent reorganization must not merely take into account the work of the Board of Missions, but must contemplate the co-ordination of all the general activities of the Church under a common executive leadership. To this end they framed and presented a canon on the "General Work of the Church." Its chief features were: The establishment of an Executive

Board of the Church, to be the active agent of the Convention between sessions; this Board to devise the plans, procure the needed funds and supervise the activities of all of the enterprises requiring the support of the general Church. This Executive Board was to appoint a Board of Missions, a Board of Religious Education and a Board of Social Service, each with its General Secretary, associating with him such other secretaries as might be necessary, all these to head up in the Executive Board, which was to meet three times a year. The Presiding Bishop, when the office becomes elective, was to be the president of the Executive Board, and one treasurer was to have charge of all general funds of the Church given for these purposes.

Perhaps because a sufficiently long time had not been given to the working out of the details, or perhaps because the Church is not yet ready for such a complete reorganization, the plan was not adopted in either House. It was, however, recommitted to the commission for further consideration. Many features of the plan were believed to be wise, if not timely. It is certainly well that hasty action be not taken, yet there is a widespread and growing conviction that some plan of this sort will eventually be devised for the better co-ordination of the several lines of work which the Church must carry forward. The publicity given in the General Convention just closed will be of advantage, and the longer study which the commission will make will undoubtedly result in a more perfect and satisfactory proposition.

In the House of Deputies the Commission on Missionary Organization did not present the full canon, which had already failed of passage in the House of Bishops, but did recommend some amendments to the present canon. One of these gave permission for the Board to elect a vice-president, who may be a layman, and shall be-



come an ex-officio member of the Board. Another gave to members and all officers of the Board a right to the floor during joint sessions, and also, to the president and vice-president, the right of the floor in the House of Deputies when missionary matters are under discussion. Two other amendments had to do with the method to be used by the bishops in reporting to the Board, and by the Board in reporting to General Convention.

The most important of all the amendments—because it creates a new relation between the Board and the General Convention—provides that at each session of the Convention the Board shall present a budget for the succeeding year and a provisional estimate for the two years following. These, together with the Board's report for the triennium then completed, shall be considered in joint session beginning on the first Monday of the session, and lasting, if necessary, for three consecutive days. The Convention will pass upon these matters and give instruction to the Board. The effect of this will be to make the apportionment and appropriations in their general features the act of the General Convention, and to get the whole Church consciously behind her missionary task.

**A** VEXED question which has engaged the attention of the two last General Conventions was settled—at least

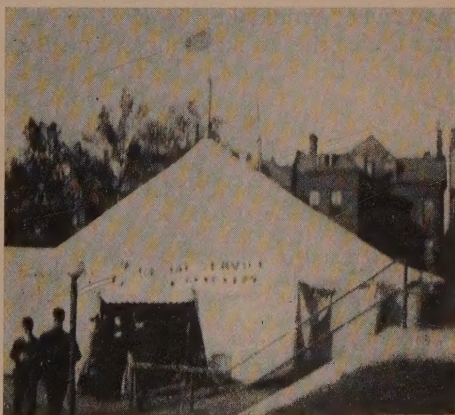
### **A Racial Episcopate**

for a time—by the acceptance by the House of Bishops of the minority report of the joint commission on the racial episcopate. As our readers will doubtless remember, this commission, after sitting for three years, presented two reports; one signed by the majority, recommending the erection of a racial mis-

sionary district in the South, whereby the jurisdiction over Negroes in certain areas would be relinquished to a Negro missionary bishop, to be elected by and responsible to the general Church; the other, a minority report, opposed this plan as divisive and contrary to the genius of the Church, bringing forward instead the plan of Negro suffragan bishops working under white diocesans, and proposing the following resolution:

*Resolved:* That in our judgment the Suffragan Episcopate participated in by a diocese, a province or a group of dioceses, affords at present the best method of providing for a Racial Episcopate.

This resolution was adopted in the House of Bishops by a two-thirds majority, and was embodied in a message to the House of Deputies for their concurrence. This, together with many other messages, came in and was read just at the close of the morning session on Thursday, October 19. Immediately motion was made for concurrence, which was acted upon without debate, and thus promptly the matter was settled, at least so far as this Convention is concerned—nor is it likely to be reopened in the near future.



*Social Service tent just outside Convention Hall where hundreds gathered daily*





A GROUP OF THE BISHOP

THE sudden death of the late Bishop Ferguson, so short a time before the assembling of the General

**Liberia** Convention, created a problem with regard to Li-

beria. The strengthening and expansion of our work in Africa has long been recognized as desirable. Liberia is far away and practically unknown to the authorities of the American Church. No representative has ever visited there. It was impossible to know what would be the wise procedure under the circumstances, and the House of Bishops drew back from the immediate election of a bishop for Liberia. They passed the following resolutions which were concurred in by the House of Deputies:

*Resolved:* The House of Deputies concurring, (a) that one bishop, one presbyter and one layman be appointed to visit Africa at an early day to investigate conditions, make a complete survey of prospects, needs and methods, and when ready make to the Board of Missions a report embodying its findings and its recommendations; (b) that the Commission consist of the Bishop of Indianapolis, the Rev. Harvey Officer and Dr. J. H. Dillard; (c) that the Presiding Bishop be requested to delegate

to the Bishop on the Commission authority to act as his commissary in the administration of the affairs of the district of Liberia during such time as the Commission may be in Liberia; (d) that the Board of Missions be authorized to pay the expenses of the Commission.

This follows the lines of a recommendation made to the House of Bishops by the Board of Missions. It seems to be the wisest, if not the only, method of procedure, and it is earnestly to be hoped that the persons named may find it possible to answer the call of the Church and proceed upon the mission above outlined.

MUCH interest has been awakened in the Church during the past year by the earnest representations made by Dr.

#### The Call of the Sudan

Karl Kumm, a geographical explorer in the Sudan. Dr. Kumm is a British subject who has travelled throughout that region. As an earnest Christian he was deeply concerned over the inroads which Mohammedanism is making among the tribes of the central plateau. His conviction, shared by many others famil-





IN FRONT OF MOOLAH TEMPLE

iar with the subject, is that a strong chain of Christian missions should be thrown across the country to act as a barrier against the incoming tide of Islam, and to bring the interior tribes to the knowledge of Christ. His earnest summons to the American Church to share in the enterprise has met with a real response; many hundreds are interested and are urging that the Board of Missions share in this effort.

Undoubtedly all Christian leaders agree that the situation in Africa is critical, and that there should be no delay in setting about the winning of the Dark Continent for Christ. Such a call can scarcely be disregarded. The undertaking is one of great magnitude and there are many important questions to be considered. The House of Bishops therefore recommended, and the House of Deputies concurred in the recommendation that the commission which is to visit Liberia should extend their investigations into the Sudan, associating with themselves such other persons as might be necessary, and authorize the Board of Missions, on receiving a favorable report, to take up the work.

THE possibility of our undertaking more aggressive work in Central America has been before the Church for some years. The matter came before the General Conven-

tion in a concrete form through a recommendation of the Board of Missions which suggested that the House of Bishops consider the consecration of a bishop for the Canal Zone who should take over such further jurisdiction in the neighboring republics as the Church of England might see fit to relinquish. After careful consideration the House of Bishops passed the following resolution:

*Resolved:* The House of Deputies concurring, that the Presiding Bishop be authorized to enter into such negotiations as may be necessary to take under the jurisdiction of this Church such oversight of missionary work in Central America as may be transferred or ceded by the Church of England; and

*Resolved:* The House of Deputies concurring, that on the completion of such negotiations the House of Bishops be authorized to accept cession of missionary work in Central America from the Church of England, and to establish



a missionary district in the Canal Zone and Central America, and to elect a bishop for such missionary district.

This action coming before the House of Deputies was promptly concurred in. It is the beginning of a new enterprise, and indicates a realization of our duty toward the republics lying south of Mexico, in which American influence has of late years become increasingly predominant, where thousands of Americans have found occupation and are cut off from the care of the Church. In these countries also there are from one and a half to two millions of pagans—virile native races, practically untouched by the message of the Gospel.

**N**ATURALLY, in a Convention so permeated with the missionary spirit as was the one in St. Louis,

#### Missionary Bishops and Suffragans

many things had a missionary bearing which have not found record in the preceding pages. Two which took place in the closing days should be mentioned. The first was the election of two missionary bishops by the House of Bishops on Wednesday, October 25. After a celebration of the Holy Communion in St. Peter's Church, in which all participated, the bishops solemnly chose the Rev. Hugh Latimer Burleson, S.T.D., Editorial Secretary of the Board of Missions, as missionary bishop of South Dakota, in succession to the late Bishop Biller; and the Rev. Frank Hale Touret, rector of Grace Church, Colorado Springs, Colorado, as missionary bishop of Western Colorado in succession to Bishop Brewster, translated to Maine. Both these elections were confirmed by the deputies in executive session on Thursday. We understand that both the bishops-elect have signified their acceptance.

Another important matter was the amendment of the Canon on Suffragans in such a way as to permit of the

election of a suffragan for a missionary bishop. This plan has already been advocated in the columns of THE SPIRIT OF MISSIONS, and it is probable that the new bishop of South Dakota will be asked to give it its first trial. It would seem, however, that such a provision should prove useful in other parts of the mission field.

**A** MEETING in the interest of St. Luke's International Hospital, Tokyo, was held on Sunday night, October 22, in Moollah Temple. \$32,000 in 45 Minutes Mr. George Wharton Pepper

occupied the chair, and introduced the President of the Board as the first speaker. Bishop Lloyd voiced his conviction that the plan for this international hospital was well devised and would prove a blessing to the Church. The movement has also been a reassurance to those who are directing missionary affairs. It proves that the wealth needed to accomplish the work committed to the Church is at our disposal if we seek it. The president then told of Dr. Teusler, the man who is the inspiring genius of the whole movement. "I knew him years ago," he said, "an attractive young man, handsome, surrounded by admiring friends, finding his happiness in his club. Then the Spirit of God fell upon him, and he went out to carry the message of the Good Physician to a non-Christian land. He found in Tokyo that which passed for hospital work, but he sold the entire equipment for \$32 and began anew. Already he has built up an institution of which an influential Japanese said to me: 'It is the best thing in Japan.' Shall we break the heart of such a man by withholding the last portion of our gift, which will make all the rest effective?"

The next speaker was Bishop Brent, of the Philippines, who said that he had hardly expected to have to speak



twice on St. Luke's Hospital. Three years ago, at the General Convention in New York, he made a plea for it, at which time he did not suppose that his aid would again be required to promote so wonderful a plan and support so obvious a need. He then explained why a Christian hospital can do in these countries what a merely scientific hospital fails to do. Even here we have too far divorced healing from religion, but among a primitive people, such as those in the Philippines, it is especially evident that unless a scientific man is also a Christian he is under a great handicap. The faith of the patient responds to the touch of a Christian man like Dr. Teusler with wholly beneficent results. It must also be remembered that often the only thing that can be done for a patient suffering from one of the dreaded diseases of the East, is to prepare him for death. What has the scientific man to give him under such conditions which is at all comparable with the consolation and the invigorating power communicated by the Christian doctor, who sees in disease and pain a passage toward a land of peace—to the presence of the Saviour of us all?

Following this Mr. Pepper took charge of the meeting and made an illuminating distinction between those who believe in Christ merely as a teacher and those who believe in Him as the revealer of God. The latter point of view sends those who hold it out into the world, proclaiming to men that God has become incarnate, and may be found of His children. Mr. Pepper then explained the situation with regard to St. Luke's Hospital, saying that there remained to be raised some \$89,000. He proceeded to give the audience of a thousand people an opportunity to show their faith by their works. For about forty-five minutes subscriptions and pledges were received which produced a total result of \$32,000. This was the fourth time

during this Convention that such public opportunity was given to support a needed missionary enterprise, and the total response was nearly \$100,000. No previous Convention has been marked by such giving as this.

A JOINT session of the two Houses on the afternoon of the sixteenth was devoted to the consideration of the **The Church Pension Fund** and **Church Pension Fund**. This may perhaps not be considered a missionary matter, but it does deeply concern the carrying on of our work. The proper pensioning of the clergy is perhaps even more peculiarly necessary in the mission field than elsewhere, for there, as nowhere else, are the salaries small and the opportunities for making provision for infirmity or old age largely lacking. Six addresses were made on various aspects of the subject, Mr. Francis Lynde Stetson of New York presiding. Mr. Monell Sayre, the secretary, gave a resumé of the history of the movement, and was followed by Mr. George Wharton Pepper, who spoke of the importance of the pension system to the Board of Missions. Bishop Roots of Hankow showed what it would mean to the mission field, while Mr. John Stewart Bryan of Southern Virginia spoke for the South, and Bishop Sumner of Oregon for the West.

Bishop Lawrence closed with one of his lucid and inspiring statements. When he rose to speak the whole house rose with him, and the applause was prolonged and heartfelt. There was even—for the first time in this Convention—a slight disposition to cheer. The bishop, who was evidently suffering from a cold, began by saying, "I have very little voice but I have great confidence." The applause again broke out when he told how the diocese of Massachusetts, upon his being called to take the helm of the Church Pension Fund, generously gave him



leave of absence, determined to forego the prosecution of plans for the building of the cathedral which were all but under way, and assured him that they would send after him to his office in New York City half a million dollars for the Fund. "More than \$400,000 of which," said the bishop, "is already raised." About \$2,000,000 remain to be secured before March 17, 1917, "but," said the bishop, "don't let that disturb you. The experiences of the past months make me certain that the Church is ready to give it. Organization is the only thing necessary to accomplish the end." He declared that if every diocese would follow the plan which he proceeded to outline, the effort could not fail, and that on Quinquagesima Sunday next there would be such an offering from the Church as had not heretofore been known.

That the confidence of the promoters of the Fund is well founded, no one can reasonably doubt. The pledge of final success lies in the success already attained, but the whole Church must bear the matter upon its conscience for the four months which remain.

**I**N one of the joint sessions, when questions were being asked and answered, an interesting incident was brought to the at-

**Missions and Commercial Advantage**      **tention of the House.** A year or more before the opening of the

present war, Germany recognized the fact that the presence of the mission schools teaching English had given a great commercial advantage to England and the United States. A pamphlet was drawn up setting forth these facts in a cold, financial way, which called upon the German government and German business firms to make definite appropriations for subsidizing mission schools, not because those who devised the plan were much concerned about religious teaching, but because

commercial and political interest must be developed by the study of the German language in China. With true Teutonic thoroughness the plan was elaborated, calling for the expenditure over a period of several years of some millions of marks. Concerning this Bishop Roots said: "I shall never forget the surprise with which our missionaries in China faced the fact of an attempt to support German missions in China by the German government. The government prepared a pamphlet telling the German merchants of China the vast advantage which the English-speaking peoples had secured in China because they had supported their missions; therefore the government and the commercial institutions of Germany should get behind their missions and support them. When the German missionaries heard of that propaganda they were just as disturbed about it as were we. They said: 'We are not here to propagate German ideas and to extend German influence, but to plant the Kingdom of God.' Political and commercial motives are sometimes appealed to by missionary speakers. I wish that missionaries, and those who send them out, would realize that, however true it may be that we can help American enterprise by missionary work, that can never be a reason for doing missionary work."

We would heartily echo the words of the Bishop of Hankow. Commercial expansion and mercenary self-interest have no place in the motive of the missionary. To base an appeal or argument upon such foundation would be intolerable and disastrous, but is there not in this incident an illuminating side-light on the missionary achievement of the English-speaking races in China? Is it not an indirect testimony of the strongest kind to the efficiency of the educational mission work in that country, more than 90 per cent. of which is supported by Americans, and in which this Church of ours has borne a conspicuous part?

## THE MESSAGE OF THE PRESIDENT OF THE BOARD OF MISSIONS TO THE GENERAL CONVENTION OF 1916

**T**HIS is a day of thanksgiving for those who love our Lord Jesus Christ in sincerity.

The report of the Board of Missions which has been put into your hands tells of God's kindness. The reports of the bishops appended show our Lord's graciousness in that He has been willing to bless your efforts; and though by comparison the work that the American Church is doing is small, it is enough to indicate how easy the Church's task will be once its divisions are healed. Best of all—that report will give courage for larger ventures of faith as the fruits of your labors bear witness that the Revelation intrusted to the Church by the Christ risen again from the dead will surely enlighten and purify and bring liberty to mankind.

Since your last assembly some whom you leaned on have fallen asleep. To think of these is to be reminded of that great company of witnesses who wait while the Church brings to the nations the Revelation of the Father. Their passing lays upon us who remain the more pressing obligation to be faithful without wavering, and challenges us to follow them as they followed our Lord.

The death of the Bishop of Liberia brings this Convention face to face with a grave problem. From its beginning that mission has been led by men of singular devotion. The Gospel has been preached; schools have been established; but the Church has never been able to provide adequate aid towards teaching the people those industrial arts which are necessary in the development of a Christian community. It would be well if this Convention would carefully consider the conditions in Liberia. The man who shall succeed Bishop Ferguson ought to go there for the purpose of carrying out a policy wisely matured in advance. He will gather an abundant harvest from the sowing of those who preceded him.

There are two other matters which specially deserve the attention of the Convention. First, the whole question of the work of deaconesses should be considered with a view to systematizing and making it more effective. Next, the training of men and women for the foreign service, with a view to their greater efficiency. There is not time now to discuss them, but both are questions which concern nearly the work of Church extension and therefore challenge wise consideration.

To show the vigorous life of those branches which the American Church has planted, it is enough to note the courage displayed by the Church in China when it determined to erect a new diocese in the Province of Shensi to be supported by the National Church. You know about the enthusiasm with which this plan is being pressed. The prayers of God's people everywhere should be made for its prosperity. We may indulge the inspiring hope that the next General Convention will listen to the story of the work done by a Chinese bishop in a diocese erected by the Church in China and supported by Chinese Christians. It will be the first sign of that day when we shall be helping the Church in China and not supporting an American mission there. It may be the first fruit of that reward which will surely come when China shall help America to a larger view and better understanding of the Revelation which it was America's high privilege to help show to that people.



That the mind of the American Church has been enlarged, and that the realization of the dignity of its task has become more adequate, seems to be indicated by the work done for St. Luke's International Hospital at Tokyo. That institution is now practically assured, having been made possible by the generous liberality of Japanese in co-operation with far-seeing Christians in America. It will be the first really great gift that this Church has made to the empire, and when it is finished it will be as nearly perfect as any institution which we have provided for ourselves. It will be an exhibit of the dignity and beauty and completeness which Christians regard as fit in all things consecrated to the service of our Lord. It will help to do away with the painful impression made by the inadequate equipment of the American Church Mission there.

No doubt the reason why the Church's work in Japan has been mightily blessed is that what has been done was the best possible under the circumstances; but the Japanese could not know that the reason for the poverty of that best was that only a few in America understood. Nor could this remove the distressing impression made on unbelievers that Christians are content to be parsimonious in the gifts they make to the God they worship. It is fair to believe that the building of this hospital will inaugurate a new departure. Many people who never thought about it before have helped to build this hospital because it appealed to them as being really worth while. Their reward has been that in doing this they have learned the real significance of the Church's Mission to Japan. These will teach others and with such an object lesson it should be easy to show the importance of other large undertakings in the East which for the work's sake must be carried promptly to a successful issue.

If anyone has feared that the Church in the United States lacked vision, he will be reassured by the report that will be presented by the Commission appointed to investigate and consider the whole question of missionary organization and administration. If the Convention sees fit to reorganize the work on the basis of that report, it will be the beginning of the end of that individualism which has so grievously retarded the Church's growth.

There are other indications also of growth and enlarged understanding: For instance, the changed attitude of the dioceses generally towards their obligations to the general Church. There remains no diocese which repudiates its obligation to bear its share of the expense incident to the work which concerns the whole Body. True enough that in some there has not yet been developed in all the parishes a working organization; but the end of embarrassment is in sight when the duty of Church extension ceases to be thought of as concerning only those who are "interested in Missions."

Another sign of farther vision is that the Church generally seems to be discerning that when there is work to be done, it were well to know something about it, and of the best way to do it. This disposition is manifest in many ways, but specially in the increasing popularity and efficiency of those summer conferences whose reason for being is to study the progress of the Church's Mission and how to fulfil it. It is not too much to say that the whole character of the Church's life would be changed if from every parish carefully chosen young men and women were made able to attend these conferences; the bishops themselves also attending as pastors, lest the young people miss the very purpose for which they are assembled.

If this could be done systematically there would soon be provided in every parish a corps of individuals competent to guide the people in their study of things pertaining to the Kingdom of God. The Church would at last understand why she has been given life from above and intrusted by her Head with His power. Its effect on the life of the Church could not be measured.

Perhaps nothing to be reported to this Convention brings surer promise for the future than the successful work done by the Commission on Pensions. The Church's best asset is the character of her clergy. With these as with other men character depends on self-respect. Perhaps nothing so constantly militates against this all essential grace as the poverty that grinds and is hopeless. Yet even this is gladly borne and triumphantly mastered by those who at the front bear the burden of the Church's work.. The pity is that in their work these men are facing tragedy which they know is unnecessary and not related to the service to which they have been called. A man who has given his life for his kind and yet has come to poverty, his children unprovided for, is a splendid exhibit of heroism but a fearful witness against the Church which allowed it.

Until human society is perfected men will be learning more and more the significance of our Lord's revelation that a man is lost who measures the value of his life by the things he possesses, but for a rich Church to allow its ministry to suffer humiliation is only proof that the Church is derelict. Through her fine co-operation with your Commission the Church seems ready to remove this stigma. And no doubt, as a result of this, blessing will follow in the form of many practical benefits. We may expect to see greater carefulness in admitting men to Holy Orders, longer pastorates, better work, increased respect for the ministry on the part of the community at large; all because the Church has shown reverence for men's self-respect.

But the work done by this Commission has also demonstrated an important economic principle. You will be relieved to hear from the treasurer that the Church has provided means to meet all the Board's obligations for the current year. Yet even while you give thanks you will be asking yourselves: How is it possible that we could ever fail in this since this work is our response to the personal request of our Lord? There is no need to say that when there is lack this is not due to failure on the part of those who are informed. The liberality and fidelity of these is remarkable: It is due rather to the unfortunate point of view which has been created by our unhappy way of doing things. As a result of this point of view "missions," as men call the work of Church Extension, are looked upon with good-natured scepticism by many thoughtful people who do not understand. But their scepticism is not due to lack of faith, nor to their denial of the blessings that go with Christianity. It springs of the natural distrust that every honest man feels for a beggar who is of sound mind and healthy body. "Pity 'tis, 'tis true," that to the ordinary man the missionary work of the Church is a beggar, and he instinctively distrusts it. By the way in which it has done its work the Commission on Pensions has given the Church an object lesson. The General Convention intrusted to it a matter of business which is of importance to every one concerned for the Church's welfare. The Commission refused to deal with it on any other basis. The result has been the respectful consideration of all intelligent people. The work has been successful. One can feel already the satisfaction and increased self-respect of the Church resulting from a good piece of work done in a dignified way. Well were it for the Church and for the work she was sent to do if we could read this parable aright.

There are very few people in the Church who do not in a general way know that civilization waits on the Revelation being brought to the nations. There is no enlightened Christian who does not know that the Christ is the only answer to the question which the misery of mankind is raising in all men's minds. Yet the only thing that the uninformed know about the Evangel is that its mention is warning that a beggar is present. To-day the whole world is looking to Christianity to vindicate its claims. Thoughtful men everywhere are asking whether it is true that learning and science and philanthropy must grow in a Christian atmosphere if they are to attain their best development. The most far-seeing statesmen are declaring that civilization



must follow Christian teaching. Our people are a nation of idealists. In the American Church is accumulated a generous proportion of the nation's wealth. In spite of all, this work is estopped at every turn for lack of money. It were flippant to say this is because of the unbelief or unworthiness of the men whom God has made able to create wealth. It were more just to say that such men believe in enterprises that "go." Instinctively they question that which is bankrupt. They know the value of money and want to know that it is used for purposes that are worth while. They are in the habit of being besieged by beggars, and they know that beggars never stand for useful things. Their practical knowledge of what they call missions is that they never meet a missionary who does not ask them for something. So the Church sins against her children.

Five distinct branches of the Church's work, which concern very nearly our national growth, could be named which are practically untouched. Each one of them challenges a man of ability to stop working for himself, and having become an expert, conduct his business for the purpose of making money with which to finance the work to which he has consecrated himself. Why is it that the man who should do this thing would be regarded as a religious enthusiast instead of being recognized as a good citizen? When the Church has answered this question a new era will dawn. Happily the time has passed when the Church may seize a man's goods for her own purposes. Happily also men are no longer deceived into supposing that they may compound for sins against society by making gifts to God's Church. But the time is present when large numbers of men are keen to learn how they may use their wealth for the benefit of society. Surely the answer to their query should come to them through the far vision of those whom the Christ has set as leaders in His Church.

The catastrophe which has thrown Europe into chaos has brought North and South America together in a way that has not hitherto been thought of—they may almost be said to have found one another; and it is likely that this will result in increasing interdependence for mutual advantage—maybe for mutual safety. Whatever the significance, it is beyond question that if the new contacts are to be for real advantage, the peoples must know and trust one another. There are many common interests which will help towards this, but no interests merely material will furnish soil for lasting friendship. Friendship is born when men know and reverence each other's ideals. The Americas will be really bound together when each understands the ideals of the other so clearly that they can labor as one for the advancement of the Kingdom of God.

The American Church has cause for thanksgiving for what it has been permitted to do towards helping to bring this about. The good return it has received for its work should tempt it to larger undertakings. For this reason it is to be hoped that this Convention will give favorable consideration to the recommendation of the Board of Missions that a bishop be consecrated for Panama.

The appeal which Latin-America makes to the United States for help comes to the members of this Convention with perhaps equal force from two directions. As Churchmen it goes without saying that when a Christian asks help of his brother he may not be gainsaid. But to us as citizens of this nation, an equally compelling appeal comes that we should do all in our power to help make it easy for the nations to weld themselves into a great federation.

This is the day of our opportunity. What it may mean if we miss our chance now it is just to say is indicated by the distressing conditions in the Republic of Mexico. Letting the results of the Church's work there be the test, one might almost dare to say that much of the misery in Mexico today might have been averted if fifty years ago when our brethren there came asking

for help, the Church had been able to avail itself worthily of the opportunity given it by our Lord. The new and nearer relations which are imminent between the continents offer a new challenge to the American Church. May the Spirit of God enable the Convention to accept it courageously and with reverence.

Nor will the difficulties be as many or as great as when the work was beginning. Then misunderstandings were inevitable and ignorance of conditions left men in doubt as to what must be done. Now full and reliable reports of conditions everywhere in Latin America are easily accessible, and the whole world knows today that in going into Latin America the single purpose of the Church is to lend a hand to the brethren in their tremendous struggle, to save their people from losing their faith in God, while they labor to establish free institutions.

Any review of the progress of the Church's Mission would be superficial that did not emphasize the importance of the task laid upon the Commission on Faith and Order since no complete results can be hoped for till that task has been successfully performed. Even if we did not know that men cannot do what their Lord commanded except as they use His methods, experience would teach us that however devout or zealous Christians may be they cannot establish Christianity as the world's working theory so long as the spirit of individualism possesses them.

A wise man has said that the next generation will live on a new earth under a new heaven. All that has been regarded as settled will be scrutinized again. New aspirations, new theories, new standards will mark that civilization because human liberty, which men have been trying to realize ever since it was revealed in the Incarnation, will have begun to be understood. In that day the Church which is the witness of the Resurrection must be ready to interpret that Revelation, else society will fall back again into materialism. But she cannot bear witness unless she is one. The question is, can anything be done to hasten the Conference on Faith and Order and to remove some of the obstacles to its success?

It is not chimerical to say this might be if the Church in the United States and the Church in Canada would take counsel together and invite all the branches of the Anglican Communion to unite in requesting that a conference be called by the Church in England as soon as may be practicable. That conference should be called for the sole purpose of finding a way by which all the churches which had their beginnings in what is called the Reformation might with honor come home again having their liberty guaranteed to them.

This ought not to be difficult since these all share our devotion to that true liberty which our Lord showed to be the basis of human character. To these churches in God's Providence is largely due the steadiness with which North America has clung to those standards of life and practice on which free institutions depend. For the sake of Him Who waits, that branch of the Church which witnesses to the Truth they regard as paramount might well feel constrained to find a way by which these may join forces with the Catholic Church.

This accomplished, the Order and Discipline of the Church restored, and the Sacraments safeguarded, witness would be borne to the Resurrection by a practically united Hemisphere, and that Blessed Sacrament which has been as a force dividing would proclaim the oneness of God's people. Men would be made able to comprehend the Message from the Father. Problems which now seem hopeless of solving would disappear. Maybe all branches of the Church would find out that the disagreements which have worked havoc were born of partial understanding. Christian unity would no longer seem an iridescent dream.



# THE SANCTUARY OF MISSIONS

## THE KING'S HIGHWAY

**H**ERALDS of Christ, who bear  
the King's commands,  
Immortal tidings, in your mortal  
hands,  
Pass on and carry swift the news ye  
bring;  
Make straight, make straight, the High-  
way of the King!

Through desert ways, dark fen and  
deep morass,  
Through jungles, sluggish seas and  
mountain-pass,  
Build ye the Road, and falter not, nor  
stay;  
Prepare across the earth the King's  
Highway!

Lord, give us faith and strength the  
road to build,  
To see the promise of the day fulfilled  
When war shall be no more, and strife  
shall cease,  
Upon the Highway of the Prince of  
Peace!

—*Laura Scherer Copenhaver.*



## THANKSGIVINGS

**W**E thank Thee—  
For the fifty noble years of  
Thy devoted servant, Daniel  
Sylvester Tuttle.

For the guidance of Thy Divine  
Spirit, so manifestly granted to Thy  
Church in the late General Convention.

For the high-minded and courageous  
way in which the Church is facing her  
great task.

For the work of the Woman's  
Auxiliary, and especially for the great  
United Offering, given to forward the  
work of Thy Kingdom.

For the good courage with which  
the Church has taken up enlarged mis-  
sionary responsibilities.

For the testimony from every part  
of the world that Thou art still "work-  
ing with" Thy messengers and "con-  
firming the word with signs following."

That Thy Church in China has been  
moved to preach to others the Gospel  
which she has herself received. (Page  
805.)



## INTERCESSIONS

**W**E pray Thee—  
That Thy Church, forgetting  
the things that are behind, may  
press forward unto those things that  
are before.

That the good work done at the  
General Convention may be continued,  
and that we may all be drawn nearer  
to one another through our service for  
Thee.

That Thy Church may catch the vi-  
sion and be stirred by the inspiration of  
the message delivered by the President  
of the Board of Missions before the  
General Convention. (Page 761.)

To send forth laborers into Thy har-  
vest, and especially to incline the hearts  
of young men toward the work of the  
sacred ministry.

To grant unto those presbyters who  
have been called to be bishops in the  
mission field of Thy Church, patience,  
wisdom and zeal, that they may make  
good proof of their ministry.

That all those plans which have been  
devised for forwarding the work of  
Thy Kingdom may be blessed of Thee,  
and may work together for good.

To grant more and more to Thy  
Church a vision of Thy purpose for  
her as a messenger of Thy truth to a  
world perishing for lack of Thee.



## PRAYERS

### For Unity

**O**KNIT the hearts of Thy servants  
together in unity of the Spirit  
and in the bond of peace; that  
Thou, the God of Peace, mayest take  
pleasure to dwell under the quiet roof  
of our hearts!—*Bishop Hall.*



### For Guidance and Grace

**O**LORD, we beseech Thee merci-  
fully to receive the prayers of  
Thy people who call upon Thee,  
especially as we pray for their under-  
takings in the extension of Thy King-  
dom; and grant that we may both per-  
ceive and know what things we ought  
to do, and also may have grace and  
power faithfully to fulfil the same;  
through Jesus Christ our Lord. *Amen.*



# THE MISSIONARY STORY OF THE GENERAL CONVENTION

## THE BEGINNINGS

**T**HE opening services of the General Convention were most auspicious. At 7.30 on Wednesday, October 11, in Christ Church Cathedral, there was a corporate communion of the members of both houses. Bishop Tuttle celebrated, and was assisted by the visiting English bishops, the bishops of Southern Ohio, Pittsburgh, Bethlehem, and the Bishop coadjutor of Missouri. The great church was filled with men, and the simple service was beautifully reverent and impressive. For the first time Bishop Tuttle used a magnificent golden chalice and paten given by his old friend and college classmate, Elbridge T. Gerry of New York, in commemoration of his fiftieth anniversary.

The sun shone brightly as the crowds gathered at Moolah Temple for the second service of the day at 10.30. The united choirs of the city rendered the music, and all the bishops, together with the visiting prelates from England and Canada and Bishop Hodur (in old Catholic Orders), occupied seats on the platform. The great building was crowded to the doors and the fine galleries were filled to their capacity. More than 2,000 persons followed the inspiring service and listened to the ringing sermon by Bishop Tuttle. The offering, amounting to \$1,291, was devoted to foreign missions. Bishop Brewer of Montana was to have preached the sermon but, as is known to our readers, in the latter part of August he was summoned to his rest and reward. One of his last acts was to write to Bishop Tuttle, expressing the hope that someone would give to the Church the missionary challenge which he had intended to give, and no one was more fitted to do this than our splendid Presiding Bishop, who exemplifies in his own person all that is finest and most virile in the missionary life of our communion.

The Bishop took as his text Acts 27:31, "Paul said to the centurion and the soldiers, except these abide in the ship, ye cannot be saved." He described the event and showed how the Apostle had made two seemingly opposite predictions. How he had promised, as a vision from God, that no man's life should be lost; and yet, when the cowardly seamen tried to slip away in the boat, he had made the limiting statement "except these abide ye cannot be saved." The plain teaching of the text, carefully and effectively elaborated, was our position as co-workers with God, and the Church's need that all shall stand by the ship, for the salvation of all. With patience, with thankfulness, with hopefulness, we face this task, which is also our privilege.

And in so doing we recognize the value of that which the Church has



to give. (1) The spirit of reverence, in prayer-book and sacrament, in feast and fast, in the church fabrics which we build. (2) The completeness of theological teaching procured by the Church Year, in which each doctrine falls into its fitting place and a harmonious completeness is produced. (3) Historic mooring. Christ founded His Church to be Catholic—for all. The bishops as its leaders, “though fallible men and imperfect, by their historic office are a mooring and a bulwark against driving winds and tossing seas.” (4) American flavor. We revere and love the Mother Church of England but we are housekeeping now in a home of our own, and we want to offer to our fellow Christians of other names an American religion with an American flavor. Requiring as a bond of faith only the simple verities of the Apostles’ Creed; giving to laymen full participation in the deliberations of the Church; erecting our dioceses corresponding with the states; placing every foot of American territory under the care and guidance of a bishop; “a United Church, with no north, no south, no east, no west, no separation on lines of latitude or longitude, or race or color or class or taste—are we not American?”

From the closing words of this striking sermon we must quote the following:

With a quick beating of the heart and a firm treading of the feet we are catching up—we have not yet caught up—but we are catching up with the Congregationalists and Presbyterians and Baptists and Methodists and others in the blessed work of Missions, expending one million and a half dollars per year, and sustaining 2,700 missionary workers on our pay roll—besides all that is given and all that is done in the dioceses and the cities in their home work. Is that not American?

I get enthusiastic as I record—will you not be enthusiastic as you hear?—about the \$430,000 given for the Emergency Fund for missions last year, about the constantly swelling \$187,000 given by the children of the Sunday-schools, and the \$200,000 and over of the Woman’s Auxiliary, and about the three millions and more for the splendid Clergy Pension Fund, to swell itself, ’tis hoped, to five million dollars; and over the facts that we have 120 bishops now where we had 41 fifty years ago, and a million of communicants instead of 150,000; and 1 out of 99 of the whole population a communicant now against 1 out of 175 then.

Brother shipmen, let us stand by the ship and help to save others, instead of rowing away in the life boat to save ourselves. If we stay, some will be saved. If we run away, some will not be saved.

Brother Churchmen, let us play the game fairly—give and take with good will and love. Hold the trusts committed to us firmly and patiently, and be ready to turn over by and by, to brethren who may be willing to receive them, helps of reverence and roundedness and historic anchorage and American flavor.

Brother Americans, the dreadful war is blotting out or maiming or blinding almost all the young manhood of Europe. How gloriously those young men gathered to the colors, and how bravely they have fought and died!

But the exhaustion of men and money there will put added responsibility on us here to stand by Missions. In awakening China. In enterprising Japan. In Out-crying Africa. In devastated Armenia. God help us in our strength, which He gives us, to stand by for help when our brethren of Europe, exhausted, distracted, almost destroyed, cannot well continue, at least for a time, to do so.

Borrowing the spirit and power of the late Bishop of Montana, may I not make the appeal as with his voice to all of you of this Church?

Hold you the faith in unity of spirit, in the bond of peace, and in righteousness of life; and embody the unity in missionary work. Pray for missions. Work for missions. Give for missions. Love missions, all the days of the years that God grants you for this mysterious, militant life of earth.

Every person who listened to these words of the Presiding Bishop found his horizon enlarged and his devotion to this great cause strengthened



*The Bishops entering  
Moolah Temple for the  
morning service*

and deepened. Altogether it was a high note which was struck in the opening service of the forty-fifth triennial gathering of our American Church.

Luncheon to the delegates was served in the undercroft, and at 2.30 the two houses met for organization. The Rev. Dr. Mann, rector of Trinity Church, Boston, was re-elected as chairman of the House of Deputies; the Rev. Dr. Anstice was re-elected as its secretary. In the House of Bishops the choice for the chairmanship fell upon Bishop Gailor of Tennessee, and the Rev. Dr. Samuel Hart (like Dr. Anstice in the deputies a long-time secretary of that body), was chosen to succeed himself. The brief speech of Dr. Mann in taking the chair in the House of Deputies was a fine keynote for the Convention. It called upon the Church, in these days of warfare, to lay aside all self-seeking and partisan narrowness of vision, and set an example of peace and brotherhood which would result in constructive legislation, and strengthen the Church in her great task of leavening the world for her Master.

Following upon this the two Houses met in joint session to receive the usual greetings and messages of welcome. Bishop Tuttle spoke briefly, welcoming the convention to his diocese and see city, and Bishop Weller of Fond du Lac—a Missourian by birth—responded in an effective speech. The mayor of St. Louis then made a gracious address, expressing himself as profoundly impressed with the magnitude of the Convention and its work. He gave assurance that St. Louis felt itself honored in being the host of such a body. Responses were made by Dr. Mann, chairman of the House of Deputies, and George Wharton Pepper, deputy from Pennsylvania. All these speeches were in the happiest vein, but not lacking in deep and stirring appeals to the Convention to face its task in a large way and fulfill it with honor. Thus fittingly closed the first day of the Convention.



## GREETINGS FROM ENGLAND AND CANADA

THE chief news feature of the second day of the Convention was the joint session which occurred at 11:30, when the two Houses, sitting together, welcomed the delegates sent by the English and Canadian Churches and listened with pleasure to the messages which they brought. The Right Reverend Huysshe Wolcott Yeatman-Biggs, Bishop of Worcester, and the Right Reverend Dr. Montgomery, Secretary of the S. P. G., were the delegates from England. Those from Canada were Archbishop Thorneloe of Algoma. Bishop Williams of Huron and Prebendary Tucker of Montreal. These, together with the bishops who were to present them to the House, accompanied the Presiding Bishop to the platform. On the scene set in the rear of the stage—showing a tropical landscape with Mt. Sinai or Ararat in the left foreground—there hung a great American flag. As the dignitaries took their places on the platform there dropped into place on either side of it the Union Jack of England and the flag of the Dominion of Canada. This association of the three flags was an earnest of the beautiful brotherly spirit which permeated the entire session.

The Presiding Bishop took the chair, and Bishop Gailor, Chairman of the House of Bishops, presented the English bishops, whom Bishop Tuttle greeted with deep earnestness. In asking the Bishop of Worcester to address the House he alluded feelingly to the ancient see of Worcester, over which at one time Bishop Latimer presided, and in the name of the American Church he gave them welcome. He also called attention to the fact that the presence of Bishop Montgomery was peculiarly fitting, since he represented the great missionary society which had been our fostering mother in colonial days.

The Bishop of Worcester, in a most earnest and thoughtful address, stressed the essential unity of the Churches of England and America: "Not," he said, "that any foolish person would suppose that Canterbury exercised, or could exercise, authority over Washington; but from the fact that unity of purpose is always stronger than unity of discipline." He told of the terrible trials through which England is now passing—in which, of course, the English Church deeply shares,—and declared that they were greatly assisted by the sympathy and prayers of the Church in America.

Bishop Montgomery had not intended to speak, but was insistently called upon by the members of the House. He gave some facts as to present conditions in England's colonies, and showed how loyally they were supporting the English nation in her time of trial.

The Canadian delegation was presented by Bishop Olmsted of Central New York. The Archbishop of Algoma, turning to the Presiding Bishop, said he had almost addressed him as "My Lord Archbishop," but knew he was too great to need the title. Alluding to the "American flavor" of our Church, of which Bishop Tuttle spoke in the opening sermon, he said that the characteristics of the United States and of England mingle in Canada. If ever the American Church is tempted to be untrue to the highest things, let her remember the danger of such an act to her Canadian brethren, who depend so much for sympathy and example upon the great Church in the United States. "Nor," he said, "do we only receive from you; we give as

well. We have given an Anderson, a Brent, and a Rowe to your episcopate, and many another to the ranks of your bishops and clergy." With delightful hospitality the archbishop invited those present to spend their summer in Algoma, which is already a playground for many of the American clergy, and is, the archbishop asserted, the greatest fishing-place in the world. The Bishop of Huron spoke of the great expansion of Canada. He said that profiting by the experience of the United States, Canada is determined to have no "Wild West," but will, in new places, first plant law and order, together with the Christian Church, without which any community, east or west, must become wild. He also

said: "You understand us and we understand you better than either of us understands any other people. Someone has cleverly said that Canada was provided to speak English to the Yankees and Yankee to the English." He closed by saying that as we have common hopes and aspirations we have also common perils, of which he mentioned two: (a) the tendency to substitute profit and loss for right and wrong, and (b) the fact that so few children are being born in the families of the native Canadians, for which cause those who have the old ideals of English law and order are not keeping pace with the tide of alien immigration.

These delightful and gracious speeches were thoroughly appreciated by the House, and after a few words expressing the gratitude of the American Church the Presiding Bishop adjourned the session.



*Bishop Lawrence of Massachusetts, Bishop Montgomery, Secretary of the S. P. G., Bishop Yeatman-Biggs of Worcester, England, and Archbishop Thorneloe of Algoma, Canada*

## THE UNITED OFFERING

THE United Offering was presented on the altar at an early communion service held in the cathedral on Thursday, October 12, at 8 o'clock. As was the case on the preceding day, the great structure was crowded; this time with women instead of men.. The Presiding Bishop celebrated, assisted by his coadjutor, the President of the Board and the missionary secretaries who are in Holy Orders. It was a wonderful service, over 800 making their communions; yet so perfectly had the arrangements been made, and so smoothly did the service proceed that it was concluded in less than an hour and a half. A few of our fine old hymns were the only music used, and these were sung with heartfelt devotion. It was a most impressive moment when the clerical ushers, ten in number, brought forward the United Offering. The great golden alms-basin—the gift of the S. P. G. sixty-four years ago—which is always used at this service, was not adequate to hold the gifts which were piled upon it; and that the women who had brought of their wealth for the honor and service of their Master were also consecrating themselves anew to His service,



was evident from the deep devotion manifested as they made their communions.

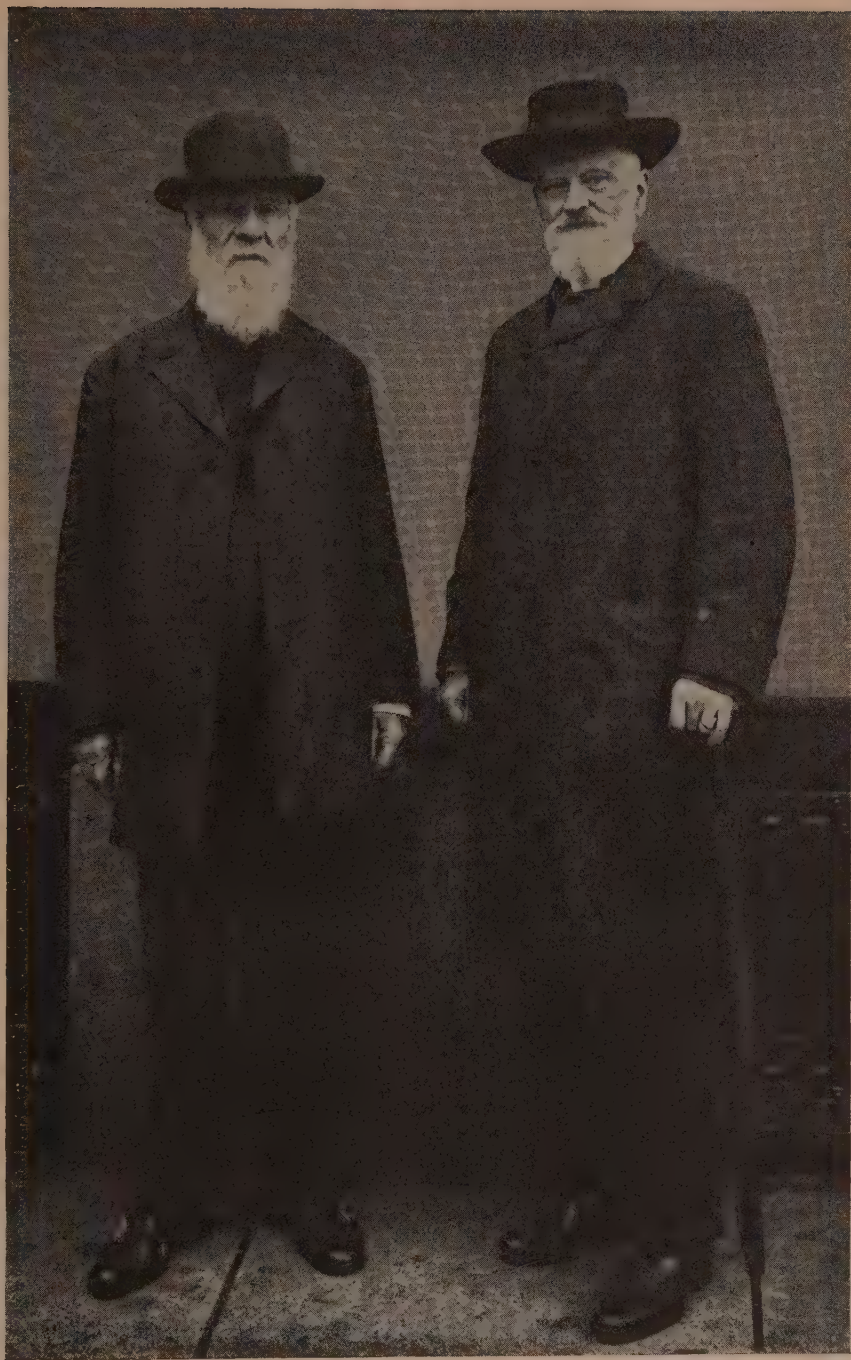
At the close of the service all were invited to a delightful breakfast given at the Mercantile Club.

In the afternoon came the triennial mass meeting, held at the Odeon Theatre. The building was filled with the women of the Auxiliary and their friends. The choirs of the St. Louis churches occupied the rear of the stage, while in front sat the officers of the Woman's Auxiliary and of the Board of Missions, the speakers of the afternoon, the Presiding Bishop and Bishop Montgomery. The great hall has an excellent organ and the hymns interspersed through the service were sung with splendid spirit.

The first address was a brief one by the Presiding Bishop, who told something of the contrast between western missions fifty years ago and to-day. When he first went to the three states committed to his charge, he found not a single clergyman and but ten communicants; now in the same region there are three bishops, seventy clergy and 8,000 communicants.

Bishop Montgomery then gave a brief message from the women of England, and told how, in spite of the sufferings of the war—perhaps because of them—they were supporting with greater self-sacrifice than ever before the missions of the Church. One woman had sent to the S. P. G. a gift of fifty pounds "as a thankoffering for the privilege of sending three sons to the front." Bishop Jones of Utah, who spoke on "Western Missions of To-day," counted it a happy coincidence that Bishop Tuttle, who was consecrated to have jurisdiction of the Zion of the Mormons, is now ruling over their original Zion, the state in which the Mormons, under Joseph Smith, found their first abiding-place. He lived, he said, in a state where a Christian was counted as a pagan and a Jew became a Gentile. What then can our 1,500 communicants do among the 275,000 Mormons in Utah? They can set them an example of the more excellent way, and because of the example of the Christian Church, Mormonism is already changing, and becoming more softened and refined. He also told how much the non-Mormon settlers in Utah need the Church, and described something of the work among the Indians of that state.

Bishop Brent spoke on "Universal Service," addressing his hearers as "fellow servants," and reminding them that God Himself is the great servant, and we can only fittingly speak of the service we render to God and to one another when constantly remembering the service He renders to us. Without that realization "enthusiasm dies and we respond only to the cold spear-prick of duty." Even before the Incarnation, God served man. When He created him "in his own image" it was a pledge of the co-operative life. In the coming of the Son of God in human flesh was a new expression of the breadth and length and depth and height of God's service. The bishop then spoke of our serving of others, saying that "as God so served us we ought also to serve one another," declaring that service is love in action, and that it must be universal. Because nations have been content to serve themselves they are now at strife. Though the Christ was a Jew by nationality he had the heart of a universal brother. "Sectarianism is the cult of the incomplete." He remembered meeting a young traveler in Manila whose father had sent him out to receive the education of foreign travel, adding only one counsel, "Remem-



AMERICA AND ENGLAND

*The Presiding Bishop and Bishop Montgomery, Secretary of the S. P. G.*



ber, my son, that the Chinese are just folks!" "Ah," said the bishop, "if we could only remember that, how nation would serve nation!" He was still tingling, he said, from an experience in Canada, where he found calm-faced women laying upon the smoking altar of sacrifice across the seas their dearest and their best. "Suppose," he added, "that you had the same belief in the spiritual ideals of the Church that these women have in the political ideals of their nation. Would our ministry languish for lack of men? Would you not be giving your sons for universal service in the work of the ministry, without which the whole effort is hindered or barred?" He also reminded his hearers that the laity have their part in the work of conversion. Three great cults to-day advance because of lay evangelism: Mohammedanism, Mormonism and Christian Science. Why should we not equally serve Him who is the Son of God and the Son of Man? Bishop Roots of Hankow next told of St. Hilda's School and what it may do for the Chinese, saying that great as was the importance of the \$30,000 given chiefly by the women of the Church for its equipment, the staff which had been provided by the gift of life from among the young women of America, was vastly more important. The school, he said, was doing three things for China: first, it was providing teachers and home-makers of the Christian type; secondly, it was serving as a model for imitation by the Chinese—"and they will imitate everything from the handwriting of their teachers to the roofline of the building and the number of windows in each story"—and thirdly, it was an institution through which the Chinese Christians can express themselves, and little by little assume its support and direction, thus making their own contribution to the Christian education of their nation.

After this came the vital moment of the gathering, when Mr. King stepped forward, accompanied by Dr. Burleson who held up the golden alms-basin for inspection. The treasurer realized that the situation was too tense for long speech. He briefly congratulated the women of the Church upon their magnificent offering, but most of all upon the fact that with the money presented had been laid upon the alms-basin the gift of two lives for the mission field. He then announced that the offering amounted to \$352,147.04, being about \$46,000 greater than the offering made in New York three years ago. With one impulse the whole audience rose and sang the Doxology from their hearts.

Bishop Lloyd closed the meeting with a brief address in which he spoke of the United Offering as a "love-token to Him whom we serve," and declared that the women supported by it are showing themselves fine instruments for the Master's use because so many of those who have sent them are also praying for them. He reminded the women of the great opportunity which is theirs to give direction to the young life of the nation and to show the boys and girls how they may interpret the risen Christ in their own lives. He asserted his conviction that the highest aspiration of any woman can only find expression in the work of the Auxiliary, and regretted that many of our finest women are willing to spend their lives only for social betterment, regarding the Church's Mission as a side issue, when all the time it is the one single thing that will fully accomplish that to which they have devoted their lives.

After the address of the President of the Board, and the singing of another hymn, the Presiding Bishop dismissed the gathering with his benediction.

# THE FIRST JOINT SESSION

FRIDAY morning, October 13, at 11 a. m. found the two houses met in joint session for the most important missionary feature of the General Convention,—to receive the triennial report of the Church's Board of Missions and to hear the statements of the President and other officers. The venerable Presiding Bishop was in the chair; the officers of the Board of Missions and visiting bishops, together with the officers of the two houses occupied the platform. The great hall was crowded to its utmost capacity. After the hearty singing of the hymn, "Jesus Shall Reign Where'er the Sun," and brief prayer, the Presiding Bishop greeted the General Convention assembled for missionary deliberation, and stated that the report of the Board for the last triennium would be presented by Secretary John W. Wood.

Mr. Wood, having offered the printed report of the Board as a formal statement of stewardship, supplemented it by reading the following:

## MESSAGE TO THE CHURCH

YOUR Board of Missions, elected three years ago, has come to the end of its term. It has been privileged to serve the Church in great days. Never has it been so clear that nothing but the Revelation made by the Christ can meet the world's need. Never have the open doors and expanding life more insistently called on Christian people to make large adventures for God. Your Board knows that these three years have been marked throughout the Church by more earnest intercession, more intelligent study, and larger offerings of money.

Through the General Convention we send to every member of the Church in our own land and abroad a message of thankfulness for the past and of hope and courage for the future.

We will burden you with few figures. We rather ask you to take a comprehensive view of the Mission of the Church which we have tried to administer at your command.

You rightly look to your Board of Missions for leadership. When, in 1915, in spite of anxiety and depression in the world of business, the Board asked you to wipe out the accumulated deficit of seven years, you gave the unprecedented Emergency Fund. A year ago the Board dared to set aside the first \$50,000 of undesignated legacies to be received in the fiscal year 1915-16, for constructive and progressive work in the domestic mission field. You responded with increased personal gifts under the One Day Income plan.

So today, for the second successive year, your Board reports that the net appropriations have been provided for and that every dollar of our working capital has been restored to the Reserve Deposit and is drawing interest. We join with you in thanking God that He has put into the hearts of His people to do these things.

Shall we not in His strength go on to still greater tasks?



These are days of great prosperity in our country. What account shall we men and women, as stewards of our means, give to our Master, Christ? Can we be content when our total gifts for all general and diocesan missionary work represent an average of less than five cents a week from each of our more than one million communicants?

Do we ever stop to compare our weekly gifts for Church extension with our weekly expenditures for our pleasures and luxuries?

Bishops, priests, doctors, teachers, nurses in every field, are pleading for more help, for more and better tools to do the work to which the Church has sent them.

What will the answer be? What instructions and encouragement will you give to your Board of Missions to be commissioned by this Convention?

The appropriations for the fiscal year 1916-17 (13 months) are \$1,460,000. This amount is needed simply to maintain the present work. It makes no provision for advance. The Board has never ventured to make an apportionment equal to the appropriations. The apportionment for this year is only \$1,400,000.

Interest upon endowments, and the legacies of those whose deep and enduring love for the Master's Cause is recorded in their wills, these are the sources relied upon to make up the shortage. Is this wise? Your Board says emphatically, No.

Has not the time come for the Church to declare its conviction that from its members living here and now, it should secure each year the amount needed each year to maintain and extend the living work? Given an income from apportionment offerings equal to the appropriations, and your Board will be free to use undesignated legacies for providing existing work with proper equipment and for doing some of the new work that is calling for attention.

In the lands abroad the opportunities have never been so great. Results of our work are plain and encouraging. In Japan and China, especially, the native Churches have shown an increasing power of self-government and a notable missionary activity.

The present duty of this Church is to foster the growth of those Churches by maintaining our evangelistic and medical work and our educational institutions in the highest state of efficiency. To do this we must send out as workers men and women of the best ability and deepest devotion to meet the demands which the work makes at this time.

To support our mission work generously is to make the most practical contribution to the maintenance of mutual understanding and good will between America on the one hand and the great nations of the Orient on the other.

Our work at home must be better done, for America plays a more important part in world movements today than ever before. Foreigners come and go amongst us and are made better or worse by their contact with American life. Hundreds of new towns are growing up in new territory where no religion and few wholesome social institutions have been established. Great bodies of earnest men and women misunderstand the Christian Church and are misunderstood by it.

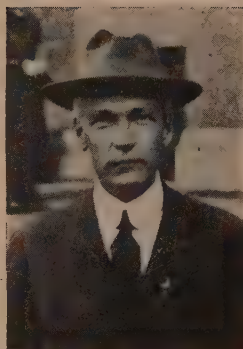
All these conditions call upon us to bear a large and honorable part in this task of making Christ known to His world.



GEORGE GORDON KING



BISHOP LLOYD



JOHN W. WOOD

You have justified our conviction that the Church is abundantly able to give all that present conditions require. That this ability may find worthy expression, two things are essential. First, let the need and the opportunity and the privilege be brought home to our people by their bishops and other clergy. Secondly, let there be more general use of methods, proved to be effective by the experience of recent years, for telling the facts and receiving the offerings.

But money alone will not suffice. The Church must give of her life—her best young men and women—to be the Christ's messengers. We must call ourselves to new heroisms. We must learn to know God. But we must remember that our ability to know God is directly proportioned to our enterprise for God.

## RESOLUTIONS

I. *Resolved:* That hereafter it should be the unfailing policy of the Church, through the Board of Missions, to secure each year from its living members such an amount as may be needed each year to provide in full the appropriations for the maintenance and extension of existing work.

II. *Resolved:* That the Board of Missions should, and it is hereby authorized to, increase the apportionment for General Missions in each year of the ensuing triennium by such amount as may be necessary, so that, by the end of the triennium, the apportionment shall be made in such amount as, when supplemented by the income available from the United Offering of the Woman's Auxiliary and from the interest on invested funds, shall at least equal the appropriations.

III. *Resolved:* That the Board of Missions is recommended to set aside all undesignated legacies received during the next three years as a fund which it may use at its discretion for constructive purposes in the missions at home and abroad.



On rising to make his report as President of the Board, Bishop Lloyd received an ovation which showed with what affection he is regarded by both the clergy and the laity of the Church. The applause was so prolonged that it was some moments before he could make himself heard. His address, which made a profound impression upon his hearers, will be found printed in full upon page 761. More applause greeted the conclusion of Bishop Lloyd's address, and after the saying of noon-day prayer Mr. George Gordon King, the treasurer, read the following:

### TREASURER'S REPORT

*Right Reverend Fathers and Gentlemen of the  
House of Clerical and Lay Deputies:*

This being a triennial report, as well as one for the past year, the figures for the three years' period will first be given. The receipts have been from:

Parishes .....	\$2,246,912.83
Individuals .....	492,275.83
Sunday-schools .....	560,456.28
Woman's Auxiliary .....	318,026.48
Junior Auxiliary .....	61,372.43
W. A. United Offering of 1892-95.....	10,734.75
W. A. United Offering, 1913.....	303,106.95
Interest .....	359,699.40
Miscellaneous Sources .....	62,969.76
	<hr/>
	\$4,415,554.71
Add Designated and Undesignated Legacies.....	184,500.00
	<hr/>
Making a total towards the Appropriations for three years of .....	\$4,600,054.71

It has been decreed that the month for closing the Church's year of business shall be changed from September 1 to December 1. To accomplish this with the least possible disturbance, the Church's financial year will consist of three consecutive periods of thirteen months each, the first one ending on October 1 of this year.

The following report therefore is for thirteen months, from September 1, 1915, to October 1, 1916:

Parishes .....	\$761,354.32
Individuals .....	171,864.26
Sunday-schools .....	193,049.20
Woman's Auxiliary .....	97,617.94
Junior Auxiliary .....	20,110.63
W. A. United Offering of 1892-1895.....	3,555.48
Interest .....	163,825.83
Miscellaneous .....	18,903.22
W. A. United Offering, 1913.....	113,500.00
	<hr/>
	\$1,543,780.88

**Legacies.**—The legacies for thirteen months total \$121,234.64. Of this amount, \$6,775 was designated for Domestic Missions, \$5,992.06 for Indian Missions, \$229.55 for Negro Missions, and \$6,617.11 for Foreign Missions. These assist the Board in meeting its appropriations. The undesignated legacies amounted to \$58,134.86. From this sum, by vote of the Board, \$50,000 has been reserved for Continental Domestic Equipment. The balance, \$8,134.86, assists towards meeting the appropriations. The legacies in trust were \$43,485.99.

The Net Appropriations for the thirteen months have been approximately ..... \$1,550,000.00

Sources of Income (approximately):

Balance on hand, September 1, 1915.....	\$9,660.66
Total of Receipts just reported.....	1,543,780.88
Designated Legacies .....	19,613.79
Undesignated Legacies, net .....	8,134.86

\$1,581,190.19

Leaving a balance on hand of..... 31,190.19

\$1,581,190.19

**Dioceses Completing Apportionment.**—The following dioceses have completed their apportionment. Others may do so as well, but at this writing we can mention no more: In Province I: Connecticut, Maine, Massachusetts, Rhode Island. In Province II: Newark. In Province III: Delaware, Pennsylvania, Pittsburgh, Virginia, West Virginia, Bethlehem, Harrisburgh. In Province IV: East Carolina, Lexington, North Carolina, South Carolina, Florida. In Province V: Michigan. In Province VI: Montana, Nebraska. In Province VII: Missouri. Of the missionary districts the following completed their apportionment: In the Domestic field: Alaska, Arizona, Eastern Oklahoma, Honolulu, Nevada, New Mexico, North Dakota, Idaho, Asheville, Eastern Oregon, North Texas, Oklahoma, Porto Rico, South Dakota, Southern Florida, the Philippines, Western Nebraska, Wyoming, Utah. Salina. In the Foreign field: Brazil, Canal Zone, Cuba, Hankow, Kyoto, Liberia, Shanghai. It is not possible to give any report as to the number of contributing parishes, nor to make any comparison of such.

**Reserve Deposits.**—The Board began the year with the Reserve Deposits wholly restored. During the year it became necessary to withdraw \$140,000, in order to meet the payments as they became due. This sum has been paid back to the Committee on Trust Funds, and the Reserve Deposits remain intact. (A full list of the reserve deposits was then given, amounting to \$748,776.06.)

**The Spirit of Missions.**—THE SPIRIT OF MISSIONS has had a most successful year. Formerly the magazine cost the Board annually quite a large sum of money, but for three years past it has shown an increasing cash balance at the close of business. It is gratifying to make this announcement because the greatest effort towards efficiency is exercised by those in charge of it.



**Central Expenses.**—Not knowing at this date the actual total of the receipts, nor the actual total of the lapsed balances, it is not possible to give the percentage of the cost of the administration of the Church's work. It must be expected, however, to be higher than last year when it was two and six-tenths per cent. The cost of making the work known and receiving offerings was four and four-tenths per cent. This will be because of the excessive increase in the cost of printed material and labor. As soon as it can be ascertained, announcement will be made.

Central Expenses include all salaries at the Missions House; the Missions House upkeep, taxes, insurance, repairs, etc.; salaries and travel expenses of five Provincial Secretaries; all expenses incurred by the Woman's Auxiliary and the Lenten Offering of the Sunday School; all expenses of the Educational Department; publication of reports (including annual), leaflets, and other printed matter for free distribution; mimeographed reports and supplies; postage—this latter a large item.

This report would be singularly incomplete did it not refer to the Founder of the Apportionment System. Well do I remember, and so must you, the oft-repeated appeal made by the late Bishop of Montana to the Conventions of former days. His plea was most earnest, very strong, perfectly sane. The Convention finally saw that it was *the* means of reaching the Church's heart, and the answer has been almost unbelievable.

The Apportionment was adopted in 1901. That year Parishes, Individuals, the Sunday-schools, the Woman's Auxiliary and the Junior Auxiliary together gave \$375,940.46. Fifteen years before that period they gave \$303,000, the growth in the fifteen years before the adoption of the Apportionment being \$72,000. It is now another fifteen years since the adoption of the Apportionment, and for the twelve months just ended, not thirteen, these same contributors gave \$1,210,000,—more than three times as much. Truly the Church owes much to Bishop Brewer. I saw him last year at the time he gave two or more months to the cause of Missions. He was strong and vigorous then, as reports say he was to the last. One could not look into his face nor hear him speak without knowing he had received the benediction of the Master.

And it seems right also to mention one other most picturesque figure that has recently answered the Summons. Bishop Ferguson was truly a great man—humble-minded, wise and just. The Church at home was greatly honored by having such a representative in far-distant Liberia. I have a letter written to the Bishop late in June of this year by the President of the Liberian Republic, inviting him to be the orator on the occasion of the national holiday. In it the President says:

"In view of your past assistance to me ever since my incumbency, and of the respect the people of Liberia have for you, as well as the weight your words or expressions will have for Liberia at home or abroad, I am writing to ask this of you."

It is seven years since you asked me to become your Treasurer. I have learned some things during that period. May I mention one, for I believe it to be of high importance.

Will the day ever come when the Church or the Board, or both, will be brave enough and bold enough to take possession of say two given Missionary Districts at the same time, one in the Domestic Field and one in

the Foreign, and really occupy and possess them? By occupy I mean so to strengthen the hands of the respective bishops that they will have a sufficiently large force of clergy, deaconesses, teachers, both secular and religious, and both male and female; doctors, male and female; nurses, industrial teachers, and the necessary equipment in the way of buildings and implements, so that they will possess the missions. The result of such administration, so it seems to me, will be that in a comparatively short time such two Missionary Districts will be wholly gained for the Master, and they will then be self-supporting. The Board can then withdraw from those two fields and possess others in a like manner.

This thought seems to me to be practical. It simply requires boldness, and is not this the age in which to be very brave? It applies to those Missions where the Church is weak.

**Parish and Individual Gifts.**—In gathering the threads of the Report, we wish first to speak of Parish and Individual Gifts. With the exception of last year, when there was the Emergency Appeal before the Church, the contributions from parishes and individuals are much larger than ever before. In spite of some people regarding the Apportionment as a tax or an assessment, very many there are who consider it to be as it is, a just means of securing from a diocese and parish a proportionate contribution of a free-will offering to the Missionary Work of the Church. But, many of these latter are not satisfied with a proportionate share only. They wish to render to God a thank-offering for that which they have spiritually received. Hence the One Day's Income plan appeals to a very great many and most touching are the letters that accompany the gifts.

**The United Offering and the Woman's Auxiliary.**—Yesterday was made the Triennial Offering of the Woman's Auxiliary, and it amounted to \$352,147.04. This sum, added to the nine former offerings, totals \$1,544,767.05. What great achievement the missionary work of the Church owes to that lady from Chicago who first suggested the United Offering! But this is not all. We have just reported \$117,728.57 as contributed this year by the Woman's Auxiliary and the Junior Auxiliary for their Annual Offering. Perhaps it will reach \$120,000.00. Truly these are magnificent figures—but especially do they become so when we interpret them as personalities serving the Master.

**Sunday Schools.**—I always pause when I see a little child. There is such untold possibility of greatest future usefulness in him. So when we realize what the children accomplish through the organization of the Sunday-schools, well may we feel secure for the welfare of the Church and the Nation, for their hearts and consciences have been touched. Each year has their offering for missions been larger, and so is it this year. \$186,900 for twelve months—over \$193,049.20 for thirteen months. God bless the children and direct their paths through all the days and the years of their lives!

Remember the enormous number of appeals that have been before the Church and the country these past two years, and how more than generous has been the response to the necessity. Think of the pitiful and horrible suffering caused by the great war, and remember that there are hundreds of societies now working to send aid to the crippled survivors. Do not forget the industrial inactivity in our land eighteen months ago, nor how nobly the Church and others gave employment and assistance to



those who were cold and hungry; and also remember that both are ever ready to do so again. Realize what the Church has pledged to do for the Pension Fund, and thank God. Truly, humanity's response to the world's need would be marvelous indeed did we not know that Jesus the Master draws it forth.

So the Church, with her message of infinite cheer, will go on ever leading towards the goal. Ever helping and ever gathering until the great world-family reaches the garden where lies the City of God.

The last act of the morning session was the passing of an appreciative resolution concerning the splendid United Offering of the Woman's Auxiliary, \$352,147.04, which had been given on the previous day. This was carried by a rising vote.

## AFTERNOON SESSION

The two houses reassembled in joint session at 3 p. m., the Presiding Bishop in the chair. The hymn, "O Sion Haste, Thy Mission High Fulfilling," was sung with enthusiasm and there followed five-minute speeches by the missionary bishops who have been consecrated during the last triennium. They were presented to the house by the Presiding Bishop in the following order:

**Bishop Hunting of Nevada.**—It has always seemed hard to me to start in a relay race! I would rather be the second or third man.

First, in the name of the clergy and people of Nevada I want to thank the great missionary society for all the help they have given. There isn't very much to show for it if you count only figures, but there are many men and women throughout this broad land who date their life in the Church from beginnings in Nevada. A Presbyterian presiding elder told me the other day that he felt ashamed whenever he had a service in Nevada; because he felt that Nevada belongs of right to the Episcopal Church—it was bought by the apostolic labors of Bishop Whitaker. We have large satisfaction in the work done in the mining camps. When gold or silver is found men rush in by hundreds and thousands. I have seen camps grow to three, four or five thousand in as many weeks. The Church must be on the ground to endeavor to counteract the evil influences of such a camp. We go there and we serve, then the camp dies and we move out, and there isn't anything to show except perhaps the influence on lives.

One joy of Nevada is the work among the Indians. There are 5,000 in the state; the largest reservation has about 750 Piutes on it; we have baptized 400 of these. Now the Board has made an appropriation for this work which has been going on for thirty years, and we are to have a resident priest. The Piutes believe in a God who is a loving Father, so we have a basis on which to build perhaps unequalled in any Indian tribes in this country.

The hope of Nevada lies in its agricultural development. We have one large irrigating project. Water is the only thing we need. There will be a civilization of hundreds of thousands some day. The Church is being planted where we have opportunity. I am glad to say we have an ecclesiastical "jack pot," into which is poured contributions from every mission, and this has been enough to carry on the work of all the missions. There



BISHOP HUNTING, NEVADA



BISHOP HOWDEN, NEW MEXICO

is not a mission with as many as four communicants which is not served at least once a month.

**Bishop Howden of New Mexico.**—New Mexico presents rather marked contrasts, not only in the facetious sense of being a country where we can “see farther and see less; have more cows and less milk; more rivers and less water”—that hackneyed aphorism of the southwest—but in a far more serious sense. In the first place there is antiquity in New Mexico—a Christian civilization with Christian churches and Christian missionaries and Christian communities which antedates even Jamestown and Plymouth, and yet a civilization, from an Anglo-Saxon standpoint and in comparison with other forces of American life, than which we can scarcely imagine anything more crude and less enlightened,—without any educational system whatever, where illiteracy is the rule and not the exception, where superstition and the evil eye and various other accompaniments of ignorance prevailed up to within twenty-five years ago. Alongside this there is the newer and more vigorous civilization which has come in within the last twenty-five years, and the progress of which has no parallel in the United States. I should like to dispel the possible notion in any one’s mind that New Mexico—the largest division of a diocese or district that we have in the United States—is a great arid waste. We have a population of 600,000; the ratio of communicants to the population is only one in 240. Whole sections, say of 12,000 square miles, contain towns of four or five thousand people utterly without regular religious ministrations of this Church, where people would have to walk, if they wanted to attend a Church service, anywhere from 200 to 250 miles!

The situation is this: We have a vast area of country which is increasingly important and whose people have a tremendous optimism about their material future. The state is rapidly filling up with settlers. We must extend our influence so that we may—along with our friends the



Methodists and the Presbyterians—do our part in claiming the civilizations of the southwest for the Kingdom of God. We are a new state, a twin baby with Arizona, four years old. If our brothers and sisters will help us to walk a little longer, I can promise you that New Mexico will be a lusty representative in the American family of whom the American Church will live to be proud.

**Bishop Tyler, North Dakota.**—Three years ago you called me—but not to a five-minute job! North Dakota is as large as the whole of New England with the addition of Connecticut and Rhode Island. It is one of the great coming empires in the union; it has 45,000,000 acres of fertile land; it has vast deposits of coal. In a few years North Dakota will be one of the great leading commonwealths of the Republic. North Dakota has never killed a bishop. There are four living bishops who have been in charge of its affairs. The Church has a very aggressive and splendid work there. Her great need is for more men who will preach the gospel of Jesus Christ. We have no institutions except one. There is great need for Church halls at the various institutions in the state. We have one such hall that does splendid work, but there is need of others for those young men and women who will form the population in the days to come. During the past year there has been an increase of eleven per cent. in the communicant list and an increase of forty-seven per cent. in self-support. A large percentage of the population is of the splendid Scandinavian stock, who largely belong to the Lutheran Church. There is among the young people a very marked tendency to come into our Church. In the northwest there is a truer realization of American democracy than in any other part of the country; splendid men and women are coming in from all parts of the country to make their fortunes and to make homes. There is in these people a realization of the value of American ideals and institutions. . . . I could stand here for all time of General Convention and tell you about North Dakota, but to sum up, the thing that I want first is money to get more men to preach the Gospel of Jesus Christ in dozens of small towns and villages which are to-day without the Gospel of Our Lord as this Church—or any Church—knows it.

**Bishop Colmore of Porto Rico.**—My difficulty is not in a great expanse of thousands of acres of land, but in the thousands of acres of water over which I must travel in order to get to the different parts of my charge. I have jurisdiction in all the islands east of Cuba which come under the influence of the United States. I can speak of only one need in the short time allotted to me—that is, equipment. Porto Rico needs buildings to take the place of those falling into decay. Haiti needs almost everything—a bishop for herself, churches and schools; and Santo Domingo has nothing of this Church. Ten thousand English-speaking people are in Santo Domingo to-day from the British islands, doubtless four-fifths of them members of the Church of England, and no work of our Church is carried on for them. I want to point out the responsibility of the United States towards these people. Porto Rico has been American territory for eighteen years; now Santo Domingo and Haiti are under American protectorate. We have gone there to give them a stable government, and we want to second it with something that will free them and give them that upon which



BISHOP COLMORE, PORTO  
RICO



BISHOP JONES, UTAH



BISHOP HULSE, CUBA

our own government is founded. We must give them our religion, the religion which expresses itself in daily life. We must give them the spirit of love and service which will express itself in a free democracy, instead of the spirit of greed which for the last hundred years has been expressing itself in continued revolutions. They have seen the strong arm of this country in our army and navy; they have come in contact with the brains of our country in the diplomatic corps; it remains for us to show them the heart of our country as it is typified in the religion we want to take to them. Therefore, I say, strengthen the hands of the Church, that she may take to them the freedom of the spirit—love and peace, justice and liberty.

**Bishop Hulse of Cuba.**—Cuba is as large as the state of Pennsylvania, with a population of nearly three millions. The Church is ministering in three languages and in two ways to the citizens of three nations, with occasional services in another tongue. We work in English with the Jamaica Negroes, who have been coming in increasing numbers to the eastern end of Cuba. They nearly all belong to the Church of England. They are exceedingly proud of being Englishmen, and are very enthusiastic Churchmen. We have a peculiar duty toward them; and are holding services in eight places and many outstations.

Scattered over the island there are many small colonies of English, Americans and Canadians. We have a most remarkable winter climate but there are other hardships and temptations. Some one has said the tropics are strewn with the wrecks of men who have come from the north. Many have gone to pieces on the rocks, but there are also many splendid examples of Christian manhood in Cuba. In all we hold such services in English in eighteen places.

Most important of all is the work carried on in Spanish for the native Cubans in the cities and in the country. There are many considerable villages where no work is carried on. There are many plantations where no religious services are being held. They are largely owned by corporations. This means that the dividends come back to the United States. For that reason I feel that you have obligations to give them religious opportunities which they cannot pay for themselves. There are eighteen



places and many outstations where services are held in Spanish. In all, services are held regularly in Cuba in sixty places.

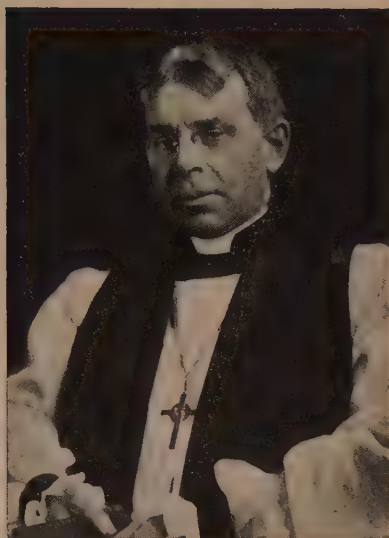
Someone has asked, "Is the work successful?" That depends on what you mean by success. I don't believe you sent me down to Cuba simply to make men and women members of the Protestant Episcopal Church, but I believe we have a better purpose; to so work upon the consciences of the people that they will carry on their activities in the Spirit of the Master and in accordance with His will.

**Bishop Jones of Utah.**—Bishop Howden has recalled to you the old story that New Mexico has more grass with less water and more cows with less milk—and so on—than any other state. In Utah there are fewer preachers and more religion than in any other state. I say fewer preachers because the Mormons have no preachers, as we understand the term. Among that population of 400,000 there are perhaps less than 400 preachers. There are twenty-five towns of over a thousand population which have no preacher as we understand the word, but when you come to talk of religion, that is quite another story. There is no meeting of any kind in Utah but what it is opened with prayer, from dances to political meetings. In Utah we baptize not only the living but the dead as well; in Utah we marry not only for time but for eternity; and also if family life has its Christian value and Christian character, we have more family life to the husband than you find elsewhere. To take another evidence of the religious condition found there, there are more bishops in Salt Lake City than are gathered here in Convention. When I was simply an ordinary parson I had some distinction, but now having been elevated to the episcopate I am lost in the ranks of mediocrity! Under the circumstances you can understand that we have fewer preachers and perhaps more religion than elsewhere, and that constitutes the big problem. We welcome the religion of the Mormons and try to refine it. We would welcome more preachers and would be glad to have them come out to us and perhaps lose some of their refinement in a hand-to-hand struggle with a real, live, man-sized problem. It is, I believe, the most interesting and hopeful field in the world, because where the most obstacles are, there are needed the best men. I will ask you to take the balance of the time that belongs to me to think what you can do to help on that work.

**Bishop Page of Spokane.**—The district of Spokane, bounded on three sides by snow-capped mountains, is a great plateau, on which are some of the most wonderful wheat farms in the world. They get forty, fifty or sixty bushels to the acre. On the other hand, down in the valleys of the Columbia River are the irrigated lands where they raise the finest apples in the world. I cannot help but speak of the beauty of the land as well as its great power to sustain life, because in those lie the secret of that great northwestern life. It is a country where we find the sturdiest kind of Americans. Spokane is a thriving, beautiful American city; fifteen railroad lines run in and out of it. We have splendid schools. I am the rector of three Church schools, and in almost every instance the boys and girls of those schools kneel before the bishop and he lays his hands on their heads in confirmation. But the most significant part of the work is the missionaries who go out into the outlying districts. I have one rare missionary, under whose ministrations in two years our communicants have



BISHOP TYLER, NORTH DAKOTA



BISHOP PAGE, SPOKANE

grown from 30 to 200. I went up into a mountain camp where only a few people live, and he presented for confirmation a man and his wife. He was a rough man, had been a stage driver, but he had let his little girl come for baptism. Through her the father became a changed man. This is typical of the apostolic work that we have to do as a Christian Church in the upbuilding of this great democracy.

After the five-minute speeches, the remainder of the afternoon was given to the consideration of the question or suggestion propounded in the following words: "Would the General Convention approve of the Board of Missions appropriating the full amount needed for the maintenance of the Church's work in the missionary districts, with the understanding that no appeals for special gifts would be made and that all special gifts received would be credited upon the appropriation made by the Board?"

Bishop Beecher of Western Nebraska spoke for fifteen minutes, in general favoring the proposition; Bishop Funsten of Idaho, spoke in the negative. A discussion from the floor followed. This part of the programme fell somewhat into the form of a debate, and though no conclusion was reached (nor intended to be reached), it was illuminating and aroused much interest.

That there are difficulties and objections in the present method of raising and administering "specials," everyone knows; but that the time has come when specials can be dispensed with, seems doubtful. The Church cannot forego the power of the individual appeal with its arousing and stimulating influence. No doubt the wise procedure will be to develop some plan for retaining this potent factor while regulating the inequalities which it produces.



## THE FIRST MISSIONARY MASS MEETING

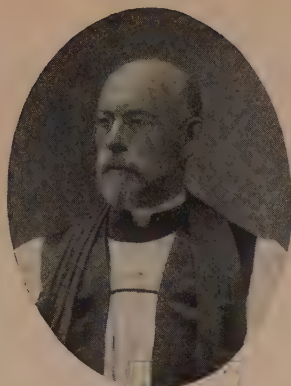
THE first missionary mass meeting was held at Moolah Temple at 3:30 on Sunday, the fifteenth. Bishop Lawrence presided, and introduced in turn the six persons who were to speak, each for the space of twelve minutes. There was no service other than the hymns, an opening prayer and the benediction at the close. Some twelve or fifteen hundred people were present at what proved to be an unusually telling missionary meeting.

Bishop Graves of China confined himself to developing a single point which the Church should understand. There were two ways, he said, to view the missionary enterprise. It is frequently looked upon as an individual effort for the evangelization of individuals; men go to convert souls and to bring them one by one into the Kingdom. Or it may be considered as the planting of the Kingdom in the midst of a nation, even as the leaven was hid in the measures of meal. It is this latter purpose which the American mission in China has systematically and conscientiously maintained, and in a real sense the purpose has been fulfilled. The eleven missionary dioceses in China (seven English, three American and one Canadian) are bound together in the Chung Hua Sheng Kung Hui, with its synod—comparable in purpose, though not in size, with the General Convention—its forty thousand baptized, its self-supporting parishes, its native clergy and its organized Sunday-schools. Small as yet, compared with the teeming millions of China; weak as yet, compared with the strength of the home Church, it is nevertheless an earnest of the great things which are to come. An incident illustrating this occurred shortly before the bishop left China. He was asked to institute a new rector of St. Peter's Church, Shanghai, a self-supporting native congregation. This act was necessary because the retiring rector—one of our most brilliant young Chinese priests—had offered himself as one of the pioneer missionaries in Shensi, the "foreign mission field" where the newly created Chinese Board of Missions is to begin its first work. Our purpose henceforth will not be to achieve the evangelization of China from the outside, but to stimulate and develop its conversion through and by the native body of Christ already established in the land.

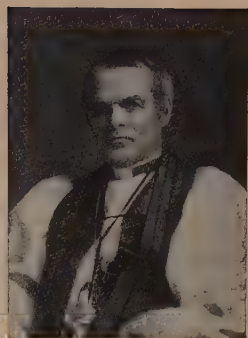
Bishop Nichols next presented the cause of the Seaman's Church Institute, showing how much of civilization and progress is dependent upon the work of the seamen, and how even missionary enterprise itself could not exist without their activity. These men "who go down to the sea in ships," are feeling after God if haply they may find Him, for "they see the works of the Lord and his wonders in the deep," yet the Church as a whole utterly neglects them. What has been done in the past has come through individual initiative. The work must be co-ordinated and nationalized. The splendid achievement in New York City is an indication of what should be done in all the great ports of the country. "How frequently," he said, "those before me have given thanks for a safe return from sea. Wouldn't you be more fully proving your gratitude if, together with the utterance of thanks, you sent a check to the Seamen's Church Institute?"



BISHOP GRAVES



BISHOP ATWOOD



BISHOP NICHOLS

The third speaker was Bishop Atwood of Arizona. He declared that he had far more than he could say in twelve minutes when speaking of a state that was the size of New England, New York and New Jersey; but he managed to get a great deal into his twelve minutes. He touched briefly upon four aspects of the work: First, was that of the mining camp. The camp of to-day is not the rude collection of tents and shacks found twenty years ago. The supply of copper is permanent and practically inexhaustible. Camps are towns of substantial buildings, with community life. They need, not the itinerant preaching of a roaming evangelist, but the permanent ministrations of the Church. They need also the social influence of Christianity to counteract the temptations which are rife. Formerly the saloon was the clubhouse; now that the state is "dry" there are not even the saloons. The Church, in going to these places, combines the chapel and clubhouse—erecting a building where the altar can be shut away by folding doors—and the structure made use of for social purposes throughout the week. Next he spoke of the agricultural centres, especially those developed by the great Roosevelt dam which has given potential fertility to hundreds of thousands of acres of arid land. Many thousands are flocking into Arizona, and in the establishment of new rural communities the Church should take her place.

A third feature of the work is that among the Navajo Indians, a splendid aboriginal race. Our hospital at Fort Defiance is well known to the Church. In that place, and from it as a centre, the work should be further developed. The ministration we have given there is of the best, but there is much still to be done. The fourth type of work, which deeply touched the sympathies of the audience, is that among the tuberculous visitors to Arizona. Hundreds of thousands of stricken folk each year are seeking life in that climate. Helpless, friendless and in dire need, their case is often pitiful. St. Luke's Home at Phoenix has been established to help these victims. When rector at Phoenix, the bishop was informed that a young man had been put into the street because his cough disturbed the lodgers in a cheap boarding-house. This man was succored and restored to health. This case gave the impetus which led to the establishment of the hospital. The son of a clergyman, desperate and penniless, came one day to the rector and said that he was going home to Boston to die. The answer was: "No, you are going to the hospital to live!" and the prophecy was ful-



filled. Scores of men have thus been saved from themselves and from the evil about them; others have been succored—but too late. The bishop told of one sad case—that of a young Englishman who had been a civil engineer in London. He was converted to discipleship in Christ and offered himself as a missionary in Africa. The trying climate to which he went developed his incipient weakness and consumption laid hold upon him. He reached Arizona fighting poverty and disease. His case was made known to the bishop who found him in a destitute condition, crowded into a single room with other sufferers. He had lost the fight, but he had kept his faith, for his dying words were, "In your patience possess ye your souls." This splendid life might have been saved, and many another like it may still be saved, if the Church will have it so.

After this address a hymn was sung, and then the Rev. Robert W. Patton, representing the American Church Institute, spoke for the Negro. He explained that the Institute is not an independent entity, but an auxiliary of the Board of Missions for the primary purpose of promoting Negro education. It is like the Hampton and Tuskegee institutes, but has more scholars under its care than either of these. The institutions, however, over which it exercises control are in no one spot, but are scattered through the South; there are 2,500 pupils in them. The aim and object of the Institute is, by inspection and supervision, to raise the quality of Negro education, to act as guardian against inadequate and unworthy schools, and to make known the work to those who should support it. "The Negroes of the United States," he said, "marching four abreast, would make a compact army extending 2,000 miles." We have given them emancipation, but not freedom. Freedom is not the power to do, not what a man wants, but what he ought to do. "The Negro must *win* freedom, and we must help him. Will you help the 1,600,000 Negro boys?"

The next speaker was Bishop Restarick of Honolulu, who said that he felt at home among the palm trees represented in the tropical scenery at the rear of the stage, and that it also seemed right to find the American flag among palms. The Hawaiian Islands, he said, are "a great place to convert people to missions." They see them in active operation, and not a few have come home active converts to the cause. A great part of the work is among children, particularly the children of non-Christian parents, who are quite willing to give them up in order that they may learn "the religion of the country." There are 93,000 Japanese residents, and half the children of the islands are Japanese. Hawaii has applied for admission as a state. Shall that state be Shinto or Christian? The bishop wants \$26,000 to prosecute the Japanese work. He also spoke of the great need for a new building for the Iolani School for boys. Hawaii is making useful Christians for the work abroad. Archdeacon Thomson of China has declared that "the best Chinese Christians come from Hawaii." Hawaii also is learning to give for world-wide missions. "When I went there," said the bishop, "the gifts for missions amounted to \$60; now they are \$4,000."

Bishop Brent of the Philippines was the last speaker. He said that he would give the last part of his speech first, so that he might be sure to get it in. It was an announcement that an after-meeting would be held, at which he would present the special need for a technical high school in our mission at Sagada. He then, for the remainder of his time, told of the work of that mission, "where the aim is to make the religion of Christ the



BISHOP BRENT



REV. R. W. PATTON



BISHOP RESTARICK

centre, the inspiration and the end of all that is done." At the daily Eucharist (where you might find it difficult to gain admission) you would see workmen who half an hour later would be found cutting stone, gardening, carpentering, and so on. Four hundred thousand people are reached from this center, and all of those who have attended our mission schools have been baptized into the Christian faith. We have 2,000 baptized Christians, 600 communicants, 175 children under instruction in our schools, 150 employees in our mills, shops, garden and industries, and 50 apprentices in Sagada. Igorot boys now manage the electric lighting plant at our central station, and we have twenty miles of private Igorot telephones connecting our twenty mission buildings and outstations. We are now preparing to lease from the government a tract of 5,000 acres of land to extend our cultivation of camphor, mulberry and coffee trees and other crops.

A final hymn and the benediction by Bishop Lawrence closed one of the most vivid and interesting missionary meetings which has been held in connection with the General Convention. At its close fully one-third of the audience remained to hear the statements of Bishop Brent concerning the proposed high school, with the result that almost \$26,000 of the \$30,000 needed was pledged before the meeting broke up. Following upon the great Emergency Offering, the splendid offerings for missions which have brought the Church through with a credit balance, and the enlarged United Offering of the women, this was an added proof of the Church's willingness to face her task in financing the needs of the mission field.

## THE TRIENNIAL MISSIONARY SERMON

THE triennial missionary sermon before the General Convention was preached in Moolah Temple, at eight o'clock on the evening of Sunday, the fifteenth, by the Rt. Rev. Dr. Montgomery, Secretary of the S. P. G. The gathering was in the nature of a mass meeting rather than a service. A few prayers were said and hymns sung. The Presiding Bishop and the President of the Board of Missions were upon the platform with the preacher. The attendance was not so great as in the afternoon, numbering perhaps some 1,200 persons.



The bishop chose as his text the following from Revelation 20:12, "I saw the dead, great and small, standing before the throne, and the books were opened." He said in part: "It is natural for us to be known as those who look forward. 'Workers for God' we have dared to call ourselves; 'Thy Kingdom come' is our motto. We strain our gaze to look for the dawn, for a brighter and more glorious day for God in this twentieth century. That is all good; it is our heritage. But there is another duty equally imperative: namely, to look back in order to repent." The bishop then went on to speak most earnestly of the Day of Judgment, wherein "every man's work shall be tried, of what sort it is." In that day, what would we most long to change, we who are fellow-workers for the extension of Christ's Kingdom on earth? First, perhaps, that we might better have known, and made others know, Him Who is to be our judge, and Who, through all their earthly lives, on every continent, has walked with men, knowing them while they knew not Him. Do we not hear them say, "You knew Him, the Saviour, the Beautiful Shepherd, the Son of God, and you never told us. You knew that he lived and died for us as well as for you, yet you let us live and die in darkness." But we may yet redeem the time; we are still here; we have health and strength. Let us unveil the Saviour of the world in every land, that all men may know Who is present among them.

The second thing we would wish to change is our uncharitableness toward devoted Christians who differ from us. Shall we not, in that day, see millions welcomed by the Saviour and Judge whom perhaps we had denounced as traitors, and counted beyond the pale, because they followed not with us? Every generation has offended thus; but we, upon whom the ends of the world are come, who live in days when the foundations of the great deep of human life have been broken up, *we* ought to know who are the Lord's faithful and devoted servants, and to recognize them in spite of our differences. "Many whom I address would no doubt consider that the views of him who addresses you are altogether too rigid in his support of the position of a Catholic Churchman in Creed, Order, Discipline, yet in the old home of our race such views are no bar to most affectionate association with those faithful Christians not in communion with us. What I dread for myself is being unfair or hard, and all the more because it seems to me that these are days when it is specially necessary to safeguard the Catholic position from loss. Our Church is so hospitable,—far the most hospitable Church the world has known,—that it encounters, for that very reason, far greater perils than any other Church. Surveying the world, it seems to me that just now we have specially to watch our Catholic position, for it means much to the world for the future stability of the Faith. . . . But side by side with this treasure delivered to us, we live with the greatest evangelistic force in the world—with Christian brethren not in communion with us, from whom we have so much to learn, and who are so cordial towards us. I know not how it may be with you in this land; I can only speak for the Church in the old home. There we are ever in need of guarding ourselves against hardness, unfairness, uncharitableness. Our safeguard is that we know our danger."

The bishop then told how the Mother Church in England is giving herself to repentance and prayer that she may better make Christ known to His world. He suggested that a delegation of bishops, priests and laymen and women, if it could visit England at this time, would be of

extraordinary value. He closed with the following words: "Fathers and brethren of the Church, pray for us; be patient with us; help us! You cannot be kinder than you are; but if you can come and stand beside us for awhile in these serious times, that would be best of all. Let the future make plain what is possible. And as for you and your own work—may the Lord bless you and increase you, and make your way plain before your faces, in the way that leadeth through Death and Judgment to that which lies beyond—better perhaps than we can yet realize for God's people and God's Church. Amen. So be it!"

## THE SECOND JOINT SESSION ON MISSIONS

THE second joint session on Missions was held at eleven o'clock on the morning of Wednesday, October 18, Bishop Graves of Shanghai presiding. It took the form of a general conference on the subject: "What is this Church trying to do in her work abroad?" The bishops of the Far East had unanimously requested the Bishop of Kyoto to present a statement on the subject. He did so to the complete satisfaction of everyone present, giving a most lucid and illuminating statement with regard to the purpose and method of foreign missionary work. At the close of his address there was prolonged applause, and a motion was made from the floor and carried that "an address so full of information, so comprehensive and so needed, should not be left to the recollection of those present, but be published in full and sent throughout the Church." Fortunately the presence of a shorthand reporter made it possible for the address to be taken down verbatim. It has been corrected by the Bishop of Kyoto, and we hope to print it in full in the December SPIRIT OF MISSIONS, the press of other matter making it impossible to find space for it in this issue.

After Bishop Tucker's address the subject was thrown open, and attention was called to the fact that all the bishops in foreign lands were present on the platform, and would be glad to answer questions which were put to them from the floor.

The first question was with regard to the relations between our own Church and the other Communions in the East, which Bishop Roots answered as follows:

We cannot answer this question as we would like. I suppose there is no single person in this Convention who would not rejoice if we missionaries could say we have solved our problem of Christian unity in the mission field. We cannot say that, but we are helping toward that solution in time. There is a kind of mutual confidence and sympathy which is a little closer and stronger and more hopeful than is the relation between the various types of Christians in this country. I suppose one reason for that is because our problem is smaller. In China there are a few hundreds of missionaries face to face



BISHOPS TUCKER AND McKIM





BISHOP ROOTS

with the problem of Confucianism, its grip on the minds of the Chinese people, and all the superstitions which haunt the imagination and destroy the peace of the social order which should be the strength of the country. We look one another in the face—Baptists, Presbyterians, Congregationalists, Methodists, Churchmen—and we recognize that we go there with a common purpose and faith, and hope that we can help one another.

I simply want to assure you of two things: I believe you can trust your missionaries not to betray this Church of ours in China. We believe in it, we revere it, we know that the welfare of the whole Church is dependent upon our hanging together.

I heard a story in Philadelphia which seems so pertinent that I venture to tell it, because it illustrates a profound principle. A man was in a street car on a crowded street. Progress was very slow. People were getting a little bit anxious, and one of them finally said to the motorman, "Can't you go a little faster?" To which the motorman replied, "Yes, I suppose I *could*, but you see I have to stay on the car!" Now, brothers, I believe you can trust your missionaries in China to stay on the car. I confess that sometimes I have thought I could go a little faster by getting off the car, but that is a profound mistake.

In the second place you can also trust your missionaries to do all that lies in their power to cultivate mutual sympathy and understanding between themselves and other missionaries in China, to help each other in every possible way; to get all the forces of China to work in establishing Christianity in China which shall operate for the uplift of all the people of China. We are trying to make progress; I could tell you a good deal about the Chinese Continuation Committee and other forces which are trying to co-ordinate all the forces of China toward something which may issue in wise organization. The sin of schism is just this, that it separates Christians from one another. Someone has said "There never has been a schism in the history of the Holy Catholic Church which has been absorbed back into the body of the Catholic Church. That schism has either died or it has gone on in schism. Why? Because the schismatic body was cut off, and the Catholic Church itself was cut off from the schismatics. We intend to do our best to bring about a better state of feeling which shall make possible the reuniting of Christendom by breaking through the barriers, so that Christian people in different Communions may come to understand and trust one another.

Another question was asked as to the effect produced in Oriental countries by the return of people who have been educated in this country. In answer to this Bishop McKim of Tokyo said:

It is sometimes good; sometimes bad. I should like to tell you of a young Japanese man who had been baptized and confirmed in the Hawaiian Islands, and who discovered that he had leprosy. He was

offered the alternative of going to the leper colony at Molokai, or of returning to his own country. Naturally he preferred to go home. He was so depressed by the knowledge that he would not be able to see even his own family, that he was on the point of committing suicide. Fortunately he heard of a resort in the mountainous region of Japan where the hot springs, while not able to cure, did much to alleviate pain and prolong life. He found there a colony of 350 lepers, debased and debauched, plunged in all kinds of criminality and sensuality, because they had been told by their native priest that they were forsaken by God and man, so they said, "Let us eat and drink, for tomorrow we die." He made up his mind that the best way to save himself was to save them. A year and a half ago, owing to the efforts of this man, there were over seventy-five baptized Christians there, and last July I had the privilege of confirming twenty-six lepers and a number of healthy people who had been brought to Christ by that man.

There are others who have not come into contact with Christian people, but rather with the material and sordid life of our country, who return and say that Christianity is a failure.

After Bishop McKim had spoken the Bishop of Honolulu explained how that diocese was training Oriental Christians and sending them back to their own land. He called attention to the fact that as a rule they retained their faith and did effective work among their own people. He pointed out that they brought back not only a racial conscience, which all Chinese have, but also a spirit of real patriotism, which is largely lacking in that nation.

Other questions were asked and answered in a briefer manner, and when the session adjourned at the close of the morning all felt that it had been exceedingly helpful and constructive. The results, both of this joint session and the one held on the previous Friday, seem fully to justify the method of presenting the subject adopted this year by the committee in charge of the programme.

## THE PAGEANT OF THE CHURCH

CERTAINLY the stupendous undertaking known as "The Pageant of the Church," given on Wednesday night, October 18, though in one sense a matter of entertainment, deserves to be ranked among the great missionary features of the Convention at St. Louis. It was all the more notable as having been the work of a parish priest, the Rev. George Long of the diocese of Quincy. So far as we know Mr. Long had not had special training nor large experience in such matters, but the result obtained was in the highest degree satisfactory. It was staged in the Coliseum, that great building which recently witnessed the renomination of President Woodrow Wilson. A stage had been erected with a large central opening and a smaller one on either side, so that it was possible to present tableaux and episodes on all three. No sooner would the curtain go down on the group gathered on the central stage, than one of the side curtains would



THE PAGEANT TABLEAU OF ST. GREGORY ENCOUNTERING THE BRITISH CHILDREN IN THE SLAVE MARKET



TABLEAU DEPICTING THE CORONATION OF EDWARD THE SIXTH



rise, exhibiting a smaller tableau. The artistic effects obtained on these side stages were wonderful, and seemed even more perfect than the larger groupings on the centre stage.

The argument of the pageant opened with the Day of Pentecost and proceeded, through twenty-eight tableaux and episodes, to trace the history of the Church's development down to the missionary efforts of Bishop Tuttle. A recitation of the titles of these tableaux and episodes will indicate the scope of the pageant.

Group I embraced the Day of Pentecost, the Council of Jerusalem and the preaching of St. Paul at Athens. Group II showed the vision of Constantine, the Council of Nicea, and Ambrose repelling Emperor Theodosius as he attempted to enter the church at Milan. Group III brought us to the ancient British Church, showing the martyrdom of St. Alban, the Alleluia Battle, and St. Columba at Iona. Group IV began with a lovely tableau of St. Gregory encountering the English lads in the slave market at Rome, next showing the meeting of Augustine and the British bishops, and closing with a tableau of King Oswald and the hungry beggar. Group V embraced the martyrdom of Becket, the signing of Magna Charta, and Wickliffe sending out his poor preachers. In Group VI appeared Caxton's printing press, the repudiation of papal supremacy by Henry VIII, the coronation of Edward VI, and the burning of Cranmer. Group VII presented the consecration of Archbishop Parker, Queen Elizabeth being served with notice of her deposition by the Pope, and James I receiving a copy of the Bible from the translators. The scene then shifted to America, showing, in Group VIII, the service at Drake's Bay, California, the settlement at Jamestown, and the S. P. G. mission in North Carolina. Group IX closed the series, presenting the Declaration of Independence, Bishop Seabury's reception of the clergy of Connecticut, and Bishop Tuttle's early work in the West. Into this last scene, depicting the cowboys, miners and stage drivers of an earlier day, the dear old Presiding Bishop was led, and from the stage he made a heartfelt and homely speech. In the closing scene were gathered all the characters that had personated the history of the Church, together with representatives of all the nations of the earth, typical of that

"One far-off, divine event  
Toward which the whole creation moves,"

when all men shall be gathered into the Church Universal. The Te Deum was sung and the audience was dismissed with the benediction by the Presiding Bishop, who stood with the Apostles on one hand and Chinese and Japanese on the other, constituting a spiritual bond of union between the two. One felt some shock of surprise to see St. Peter standing side by side with Henry the Eighth.

The various groups and episodes were presented by the different parishes of St. Louis and vicinity. An immense amount of careful work had been done to give an adequate presentation. The evening was highly profitable, and was greatly enjoyed by an audience which filled the vast building to its capacity. The General Convention owes a debt of gratitude to all who had a share in producing this splendid spectacle for its entertainment and instruction. So great was the demand for admission that the pageant was repeated before a large audience on Thursday night.

## THE SECOND MISSIONARY MASS MEETING

THE second Sunday afternoon mass meeting was held at Moolah Temple at 3:30 on October 22, the Bishop of Chicago presiding. Declaring that the duty of the chairman was to facilitate the speeches of others rather than his own, he promptly introduced as the first speaker the Bishop of Tokyo.

Bishop McKim began by saying that there seems to be an active and well-organized propaganda for the dissemination of international falsehood in connection with Japanese affairs which leads us to believe that the Yellow Peril is not confined to the Orient. The indifference of the American people to efforts to antagonize the people of Japan is amazing. We disregard sacred obligations and treaties, but what treaty with America has Japan ever broken? The Golden Rule in internationalism should be the motto of every true American. Some of the newspapers state that the Japanese are swarming into this country in such numbers as to endanger the stability of our institutions. Yet statistics show that less than 5,000 Japanese enter the United States each year, and there are fewer here to-day than there were ten years ago. Some journalists aver that the Japanese are making active preparations for war against this country. The Japanese have no more intention of going to war with us than with Patagonia. Others say that Japan is making tremendous efforts to secure the mastery of the Pacific. It is not necessary for them to make such effort, for our Congress, by the Seaman's Act, has made a free gift of the Pacific Ocean to China and Japan.

But what has this to do with missions? Very much. The presence and co-operation of the missionaries in everything that makes for the betterment of the individual or the state is a concrete evidence that the missionaries are their friends. The magnificent response to the appeal for St. Luke's Hospital, Tokyo, is an assurance that thousands of hearts beat as one on both sides of the Pacific. Is it generally known that the Emperor gave \$25,000 from his private purse for this hospital? This gift, the largest known in the history of Japan, has made a profound impression, and has been commented on by every newspaper in that country. Our other great institution, St. Paul's College, Tokyo, is an additional evidence to the Japanese that we desire to help them in building up character. The graduates of St. Paul's are known throughout the empire; you will find them in the army, the navy, in the civil service, in all the professions and among our clergy and catechists. With accommodations for 250 we are trying to take care of 700 boys. The new buildings which we hope soon to erect will greatly relieve the congestion, but we are compelled to come to this country for sympathy and assistance.

Our endeavor in Japan is to build up an autonomous, self-supporting, national Church, which, while loyal to its Catholic heritage, will interpret the genius of Japanese character in its literature, hymnology and ceremonial worship. When I was made bishop in 1893 there were three deacons and one priest; now there are thirty-three priests and twelve deacons. We are looking forward to the time when a man of Japanese birth will be elected to the episcopate. God speed the day! A Japanese Minister of Education



BISHOP THOMAS



BISHOP KINSOLVING



BISHOP HORNER



BISHOP ROWE

has said: "It matters not how vast an army or navy we may have; it matters not what progress we make in educational or material civilization, unless we have religion as the foundation of our national ideals we shall fail; and when I am asked which religion we can best rely on, I can only answer: the religion of Jesus Christ!"

The next speaker was Bishop Thomas, of Wyoming, who began by comparing the condition of the Church in that state now and fifteen years ago, showing that the Church property had increased from \$137,225 to \$561,354; and the number of communicants from 915 to 2,808. The bishop commented particularly on the plans for work among the Indians which he is endeavoring to carry out. The Indian, he said, is in the reconstructive period. The government is now fairly protecting the property of the Indian and is sending the young people to Hampton or Carlisle. But when a lad of fifteen or sixteen comes back from one of those schools what is he to do? There is no work for him on the reservation. He wanders around and men say, "Look at the lazy Indian." What do you think your boy would do under the circumstances? Then the children educated by the government have the institutional mark upon them. The government has applied theories to the Indian; it says that he must be thrown back upon his individual allotment. Well, not all Indians make good farmers. We have an idea which we are trying to put in shape. We are trying to build an institution on the cottage plan, co-ordinating the old tribal unit and the family. We will lay out our buildings in a circle. I want a council-house in which the whole tribe can gather; I want a school-house where the boys can put in operation the trades they have learned; I want schools for boys and girls, and at one corner I want a church. The schools will cost about \$1,000 apiece; the council-house will cost \$3,000, the church \$5,000. I have already \$50,000 to endow it, but I need the equipment.

Bishop Kinsolving then spoke for Southern Brazil, dwelling upon the need for Christian literature, particularly the Bible. There are 30,000 young men in universities—some of which are older than Harvard—only 2 per cent. of whom profess any form of Christianity. Our mission in Brazil is carried on without controversy, though in the presence of a Church which has occupied the land for 400 years. The speaker then paid a tribute to the service done by Bishop Brown, then a missionary in Brazil, by his translations into Portuguese of the Bible and Prayer Book.



The next speaker was Bishop Horner, of Asheville, who described the conditions of the mountain dwellers in the Southern Appalachians, 95 per cent. of whom are of native-born stock. The highest plateau of this region is the district of Asheville, and the work among the mountaineers is its chief problem. Naturally, the chief need of these people is education. They form a great "unprivileged class." The bishop then showed how in the schools of the United States 90 per cent. of the children do not go beyond the grade schools and only 5 per cent. reach college, yet the University of Harvard alone receives almost as much money each year as is expended among the 90 per cent. Far greater emphasis should be placed upon our primary school education, which is all that the vast majority of pupils will have. The schools of the district of Asheville are placing this emphasis, and are stressing industrial education with the aim of preparing the pupils to become self-sustaining citizens. The bishop then told how, by means of the farm and the shop features at Valle Crucis school, he believed that, granted the necessary equipment, the school would be self-supporting, and would furnish an education to 150 mountain boys and girls each year. Instead of begging continued support from the Church, the mountain schools ask only for the equipment by which they may be able to support themselves.

At the conclusion of Bishop Horner's address the hymn "America" was sung, and then the chairman introduced Bishop Roots, of Hankow, who opened his subject with a fine tribute to the work of the American Bible Society which is this year celebrating its one hundredth anniversary. He spoke of it as an indispensable adjunct to our mission work, and gratefully acknowledged the noble support which it gave to Bishop Schereschewsky, who performed the gigantic task of translating the Holy Scriptures both into Mandarin and Wenli, the spoken and the literary languages of China. He then described the position of Wuchang, literally in the heart of China, approximately 600 miles from Peking on the north, Shanghai on the east, Canton on the south, and the borders of Tibet on the west. The city itself is a center for 50,000,000 of people. The leaders of every considerable community are to be found there at some time or other. The bishop spoke specially of our medical work, done with a devotion, a skill, and a love to God and man which he called "a romance of the Kingdom of God." He told how it was started in a corner of the city on land supposed to be haunted by the ghosts of the dead soldiers of the Taiping revolution, and how only in recent years it was able to get out into the center of the city. The revolution of 1911 brought Dr. McWillie and Dr. Glenton into prominence in organizing and assisting in the Red Cross, and opened for them a great medical opportunity. But we have the tremendous handicap of utterly inadequate and non-sanitary buildings. We must replace them, and at once. The cost will be \$160,000, of which \$44,000 has been given, a considerable part of this by the Chinese. The bishop closed by asking that those who were interested in helping him to carry forward the project would meet him at the close of the session. A number of persons accepted this invitation; about \$4,000 was pledged immediately and arrangements made for prosecuting a campaign to obtain the whole.

The last speaker was Bishop Rowe, of Alaska. He said Alaska was so large he hardly knew where to begin, but he would "pitch in anyway." He told of the town of Anchorage, eighteen months old, with 6,000 people, on the southeast coast, the beginning of the new government railway.

Here we have lots and a guild of thirty-two women. A clergyman is badly needed. "I want the man *tomorrow*," he said. He told also of the arduous undertaking of Mr. Hoare in the far north, when he set out with a dog-team and some Eskimo to make a missionary trip along the coast to Point Barrow, the northernmost point of the continent. Storm and darkness beset him; in the midst of a blizzard the dogs went crazy and had to be shot. Finally the faithful Eskimos brought him into Point Barrow, where for six weeks he lay on the borderland of death. The trip took a whole winter, but fortunately the mission at Tigara had been left in charge of a young man, the son of one of the clergy in the diocese of Fond du Lac, who cared for it with a skill and energy beyond his years. When the bishop went back over the trail with Mr. Hoare the next year, he confirmed 107 Eskimo as the result of this enterprise. The bishop told also of Captain Bartlett, who escaped from the Stefansson wreck with part of the crew. The captain declared he would have died but for the cheer and helpfulness of an Eskimo and his wife who were Christian natives from our mission at Tigara. The Woman's Auxiliary of Long Island has given sufficient money to provide a companion for Mr. Hoare, and now the bishop wants to find the man.

The meeting closed with prayer and the benediction by Bishop Anderson.

## THE LAST JOINT SESSION

THE last Joint Session was held at 11 a. m. on Wednesday morning, October 25. Bishop Francis presided, and after a hymn and prayer introduced the speakers.

Bishop Page, of Spokane, who was to speak particularly for the far West said: "We are a religious body which stands for the idea of a national Church. Yet the whole idea of nationalism is now on trial. We realize that a nation cannot maintain its place unless it is permeated with religious ideals, and the driving power of these ideals is the missionary spirit. After all, the greatest need is for personal religion, and we who are trying to reach men and women and make them real Christians are engaged in the most important of all enterprises for the good of the nation. The West is the most American part of the country. Most new movements arise there, because the men and women out there think in a new way. At the Panama-Pacific Exposition I noted that among the exhibits from the Western States those of the public schools were predominant. The West believes tremendously in public schools. Those of the state of Washington stand second in the country. This brings us to realize that our great opportunity is with the children, and one of our best instruments is the Church school." The bishop explained that such schools would always be an expense; all education is. Harvard and Yale could not support themselves without private gifts. Is religious education by the Church worth while? That is for the Church to say.

The bishop then spoke of our Sunday-school work, its weakness and inadequacy. The average layman—and *some* clergymen—takes no interest in them. Anything will do for the Sunday-school. Vestries will spend \$500 for a tenor singer, and shy at \$200 for the Sunday-school. We must

have, all through the country, *modest* equipment; not large, fine buildings, but simple and serviceable. Men sent out should be given an altar. We must also have buildings for social purposes.

But the great need is for *men*. Again it is a question of the children. Yet the trouble is more frequently with the parents; they are not willing to encourage their children to give themselves. "The enthusiasm of many a boy has been frozen to death by his father or mother."

"These are the things we need: Support for our schools, better Sunday-schools, equipment—simple buildings, and now and then an automobile, so that a man may better do his work; but, most of all, your sons, *your sons* for the ministry."

Bishop Reese, Coadjutor of Southern Ohio, introduced himself as the only speaker on the programme not technically a missionary bishop, yet he was to speak for the great heart of the nation—the place of limitless missionary opportunity—the Middle West. The conditions there are hard for the Church, because (a) This section knew no Colonial Church. Not until 1807 was the first parish founded. Philander Chase came over the mountains and founded the only Church college which remains. Kemper, Breck and others followed, but after this early missionary enthusiasm the Church went to sleep, and when she woke up other Christian bodies had done the work and achieved a dominance in the Middle West. The Church fixed her eyes on the lands beyond the Mississippi; hence the numerical weakness of the Church in the mid-West. The second obstacle to our work is (b) that we are generally misunderstood and disliked. For example, an evangelist comes, and we do not close our churches; we do not condemn all amusements; we do not exchange pulpits—therefore we are left in splendid isolation. The work of the clergy in these places is 30 per cent. harder than elsewhere.

These are the conditions: Numerically weak—cordially disliked. Out of these grow our opportunities. The first comes because of the widespread individualism in religion, as shown in the emotional revival which is predominant in the territory under consideration. The recent Rural Life Surveys in many states agree in stating that the emotional revival as a substitute for personal service is a contributing cause in the decay of religion. The Church comes with the social gospel, stressing, as fundamental, the Incarnation—that great doctrine of service—rather than the Atonement as typifying personal salvation. Over 40 per cent. of the citizens of the United States, and from 50 to 80 per cent. in rural districts, confess no relation with organized Christianity. Here is our opportunity.

Again, the Church which is a teacher and an educator will appeal to people who so highly prize education. Contrary to the usual impression, from 60 to 70 per cent. of our communicants in this region are wage-earners. They do not feel themselves to be part of a great Church; they need Church literature—especially a Church paper, but they cannot pay the price of the existing publications. We need one which costs only \$1 a year.

Thirdly, these people have an intense Americanism; we must consecrate it. No man in this Church can do his best work unless he be an American citizen. The Church is the means by which his patriotism becomes refined. Patriotism is worth nothing unless consecrated by religious motives. One means of objectively hallowing our patriotism, is to put the **flag** in the chancel, and sometimes let it follow the cross up the aisle. This is a general practice in Southern Ohio.



"If we can win the heart of this great American continent for Christ and His Church, we shall have an instrument which can do much for the future of our country. "I have seen a new vision. With only one life to live and one light to give, I am glad to give it in answer to the needs of the people in the Central West, through the Church which God has called me to serve."

This address was followed by immense and long-continued applause, and a motion was put and carried that it be printed for distribution.

General discussion of the topic followed the addresses. The Presiding Bishop was the first volunteer speaker. He made one of his delightfully characteristic appeals for loyalty in Church and State: "Let them be united but *untied*. To bind Church and State together is like tying a man's legs." Our Church is the only one with a thoroughly national outlook. Other bodies are either divided sectionally, or are

unknown in some parts of the country, or own a foreign allegiance; "but in this House Alabama sits next to Massachusetts, and Florida beside Los Angeles."

Bishop Osborne then called attention to the printed surveys of the provinces which had been distributed in the House. That of the mid-West shows that one-fourth of the countries in five states—containing 2,500,000 people—have no settled Church work.

Bishop Atwood said a word about the importance of the Church institutions—especially the schools and hospitals—in the West. Rev. Mr. Wise, Bishop-Coadjutor-elect of Kansas, announced that plans were nearly perfected for the publication of a general Church newspaper, to appear weekly, and to cost only \$1. Bishop Tyler, of North Dakota, re-enforced the appeal for better provision for the religious needs of children and young people. Bishop Temple, of North Texas, felt that the mistake made years ago in Ohio was in danger of being repeated in the West. He instanced a great opportunity in his district, a new normal school with 1,000 students, where he cannot open work effectively without money to build a church.

In closing, Bishop Francis said: "After listening to-day we can no longer restrict the term 'missionary' to any part of the land; and we must also realize, as never before, how many fields are white to the harvest."



BISHOP THEODORE I. REESE

IT was a high-minded and a forward-looking Convention. The Church has cause to be grateful for the leading of the Divine Spirit which was so manifest throughout the sessions. Situations which seemed difficult were smoothed away by mutual considerateness, and we believe that the Church is today stronger and more united than at any time in her history. For which blessing all praise be to Him "who maketh men to be of one mind in an house!"



THE GENERAL SECRETARY AND THE PIONEER MISSIONARIES OF THE NEW  
BOARD OF MISSIONS OF THE CHUNG HUA SHENG KUNG HUI

*From left to right: The Rev. Lindel Tsen, General Secretary; the Rev. D. M. Koeh;  
the Rev. H. J. P'u*

It is significant of the importance of our educational work in China that the General Secretary is a graduate of Boone University, Wuchang, and the two missionaries are graduates of St. John's University, Shanghai. They are standing at the entrance of the Anglican Cathedral in Peking. The Chinese inscription appearing on either side of the door is: "This is none other than the House of God; this is the Gate of Heaven."

# A MISSION FROM THE "CHURCH OF CHINA"

*By the Rt. Rev. F. L. Norris, D.D., Anglican Bishop of Peking*

THE Cathedral Church of Our Saviour in the city of Peking, on Sunday, August 27, was filled with congregations of Churchmen bent on a great enterprise. Churchmen in England may have followed the work of recent years by which the Church Missions of England, of the United States and of Canada have at last established for their eleven dioceses a General Synod of bishops, priests and laymen, foreign and Chinese.

The first act of this synod after it met, fully organized, in 1915 was to constitute itself as the Board of Missions of the Church, and to appoint an Executive Committee instructed to form and prosecute plans for a new mission, to be conducted by Chinese Churchmen in some part of China hitherto untouched by the Church's missions, with the hope that at once or later a new diocese might be formed there under a Chinese bishop.

The Executive Committee has chosen a remote part of the jurisdiction of the Bishop in North China, 600 miles southwest of Peking, to center round Si-An-Fu, the capital of the Province of Shensi, formerly a famous capital of the Chinese empire when the Nestorian Mission set up its historic monument hard by in 781 A.D. Two Chinese clergy have been selected to start the mission and are due to arrive there this September, namely, the Rev. D. M. Koeh, rector of St. Peter's Church, Shanghai, and the Rev. H. J. P'u, from the staff of the Catechists' College at Wusih, on the Yangtze, both being graduates of St. John's University, Shanghai.

On Sunday, August 27, Bishop Norris, assisted by Chinese and English clergy, of whom there were nearly

twenty present, besides three other bishops, ordained Mr. P'u (on behalf of the Bishop of Shanghai) and one of his own English clergy to the priesthood. Later in the day he held a dismissal service for Mr. Koeh, and Mr. and Mrs. P'u. In this service he was assisted by Bishop Scott, his predecessor in North China, under whose chairmanship the General Synod had taken shape, and also by the chairman of the Executive Committee of the Board of Missions, Bishop Banister. The Rev. Lindel Tsen, General Secretary of the Board of Missions, took a double part in the service, acting as interpreter for the Rev. D. M. Koeh (who spoke in the Shanghai dialect), and adding some words of his own. The blessing was given by Bishop Norris.

The significance of that service, and its glorious inspiration, was great. The departing missionaries rejoiced that as representing the whole body of the Chung Hua Sheng Kung Hui, they were being sent out from Peking, China's capital of to-day, to Si-an-Fu, the capital of a far-off yesterday. Those in the congregation realized that they represented a mission built up on the prayers of the whole Body, acting as a national Church, and boldly testing its new-knit unity by undertaking the whole cost of the present venture.\* Earlier in the day the enterprise had been lifted to a high level by the Rev. M. H. Lei, a priest of the Diocese of North China, who preached the ordination sermon in the morning from

---

\*The General Synod instructed the Executive Committee to assess the individual dioceses at such sums as would amount in all to £700 a year, as a beginning. The income of the C. M. S. in England for its first year was about £912.



St. John xv:16, drawing all our thoughts into line with the thought of God's age-long purpose, and His personal election of the agents needed to carry that purpose forward. The address which Mr. Tsen, the General Secretary of the Board of Missions, gave at the dismissal service dwelt forcefully on the bishop's act in blessing the two missionaries, not only as done on the one hand in God's Name, but also on the other hand as being the focus through which, as it were, the rank and file of the Church were enabled to lay their hands, as one body, on those who were called to represent them. The service began by the bishop reading the account of the dismissal of Barnabas and Saul from Acts xiii, and included addresses from Bishop Scott, Mr. Koeh, Mr. Tsen, and Bishop Banister. Then came the singing (of course in Chinese) of "Onward, Christian Soldiers." Our congregation numbered about two hundred (the day was a very wet one) and the rendering of that hymn, unaccompanied as it was, was such as might rouse the very dead from indifference and from sin to follow the Living Christ. When the hymn was over, first the leader and then his comrade, taking his wife side by side with him, went up to the high altar; kneeling there beneath the lofty windows of the Chinese "lantern" which marks the intersection of the chancel and transepts, the bishop—staff in hand—blessed them, first in English for their own sakes (as our northern Chinese tongue is strange to them), and then again in Chinese for the sake of their brethren who were there to join in sending them forth.

It may not be without interest to add one or two things outside the bare record of this historic service—for we cannot believe that such a service, which seals the unity and acknowledges the essential missionary character of our Church in China, can be other than historic. First, the Prov-

ince of Shensi, in the interior of North China, to which this mission goes, though hitherto untouched by our own Church, has been the scene of other Christian work, not only that of the Nestorians in the distant past, but also that of the English Baptists and the China Inland Mission in the present. Before this province was finally chosen as the sphere of our mission work, the Bishop of Honan and the Rev. S. C. Huang had visited and examined it, and had been assured of a welcome in all Christian comity from those already working there.

Secondly, the fact that the mission is essentially a Chinese and not a foreign effort, gives promise of power to surmount any barriers which suspicion or national self-respect have hitherto opposed to foreign enterprises.

Strangely enough, Mr. Huang, who was the first General Secretary of the Board of Missions, and who was going for a few months to help start the work in Shensi, was detained almost by force the other day by the governor of his native province, not in order to hinder missionary work, but in order to secure his service—Christian priest as he is—as magistrate in control of a particularly turbulent city in that province!

Again, after the service of dismissal was over, Mr. C. T. Wang, a Churchman who is Vice-Chairman of the Senate, undertook to arrange a dinner at which the missionaries should meet the members of parliament who represent Shensi; the latter have in their turn entertained the missionaries of their own accord, and well-wishers have provided a number of letters of introduction from members of the government in Peking to all the chief officials in Shensi, as well as to representative men of other classes. All this should enable the Chinese missionaries to move as freely among their fellow-countrymen as St. Paul moved among his fellow-citizens of the Roman world.

# How Our Church Came to Our Country

## XIV. HOW OUR CHURCH CAME TO RHODE ISLAND

*By the Rev. F. E. Seymour, Educational Secretary for Rhode Island*

### I. The Earliest Days

**R**HODE ISLAND, the smallest state with the longest name, is not an island in the ordinary sense. An English bishop asked the late Bishop McVickar: "My Lord, how far is your diocese from the main land?" Instead of being a body of land surrounded by water, Rhode Island is a body of water surrounded by land!

Politically also Rhode Island has distinctions of its own. (a) It was the first colony to enact (in 1652) legislation suppressing slavery; (b) it was the first to recognize that the Indians had a right to the land occupied by white settlers, and to inaugurate a representative form of government; (c) as might be expected, it had the first navy; (d) it also made the first declaration of independence, May 4, 1776.

Perhaps most conspicuous of all is the fact that Rhode Island was founded on principles of absolute religious liberty. The charter granted in 1663 reads:

No man shall be in anywise molested, punished, disquieted or called in question for any difference in opinion in matters of religion which does not actually disturb the civil peace of the Colony.

This made the position of our Church in Rhode Island more favorable than that of any other of the infant provinces. It experienced no opposition from the civil government, but on the contrary, encouragement. Religious freedom in Rhode Island gave a refuge to all who were under restraint elsewhere, so that Cotton

Mather, writing in 1695, describes Rhode Island as a "colluvies of Antinomians, Familists, Anabaptists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters—everything in the world but Roman Catholics and true Christians."

The Rev. William Blackstone, first white settler in Rhode Island, was one of the two or three earliest Episcopal clergymen in New England. He was the first white settler in Boston, but after nine or ten years' residence there he sought for the second time a home in the wilderness, disliking the arrogant despotism of the Puritans, of whom he used the memorable expression: "I left England to get from under the power of the lord-bishops—but in America I am fallen under the power of the lord-brethren." About 1634 he moved from Boston to a spot named Study Hill, near Lonsdale, R. I., where he planted an orchard—the first that ever bore apples in Rhode Island.\* Cotton Mather refers to him as one of "the godly Episcopalians," an eccentric but amiable scholar and recluse who retained no symbol of his former profession but a "canonically coate."

\*Blackstone used frequently to preach in Providence and other places, and to encourage his younger hearers would give them the first apples they ever saw. He rode a mouse-colored bull in his various journeys. He must have made a striking figure, clad in his "canonical coate" with its pockets filled with apples, riding on his bull—forming a prototype for "Swiss Family Robinson." A fondness for children was one of his marked characteristics. He died May 26, 1675, a few weeks before the outbreak of King Philip's war (in which his library and other effects were destroyed), and was buried about two rods east of his favorite Study Hill, where two rude stones designate the place of his interment. "We may be proud of Boston's first inhabitant and Rhode Island's earliest settler," said Governor Hopkins.

Lonsdale is about six miles north of Providence, where Roger Williams had settled about the same time—probably in 1635 or 1636—so that Blackstone is referred to as “living near Master Williams, but is far from his opinions.” He preached monthly at Cocumscussuc (Wickford) at the invitation of Richard Smith, the first white settler in Narragansett. These were undoubtedly the first regular Church of England services in the territory of Rhode Island.

The next Episcopal clergyman of whom we have record was the Rev. Mr. Spear, who preached for the year 1683, evidently as resident chaplain, at Richard Smith’s “Castle,” Cocumscussuc, where Blackstone had earlier ministered; and also at Jireh Bull’s house on Pettaquamscutt Hill, where he appears to have performed the first marriage in Rhode Island by a Church of England minister.

## *II. The Colonial Period*

The earliest enduring work in connection with the Episcopal Church in Rhode Island was that which led to the founding of Trinity Church, Newport. In 1698 a number of the people who had been gathered together by Rev. Mr. Bethune and Rev. Mr. Lockyer (who began to preach about 1694), commenced to hold public worship, and in 1699 petitioned the Earl of Bellomont to intercede with the home government that aid might be extended to them in support of a settled minister.

Whether or not this petition from Trinity Church, Newport, was instrumental in the organization of the Society for the Propagation of the Gospel in Foreign Parts in 1701, it is a fact that the people of Newport were the first people to make application to the society for assistance and were the first to receive it. Trinity Church was the largest beneficiary of the Society in New England.

Meanwhile, under the spiritual di-

rection of the Rev. Mr. Lockyer, a considerable parish was gathered together, and a “handsome but not beautified” church was completed not later than 1702. Trinity Church, Newport, was the fifth Episcopal Church to be organized in America north of Mason and Dixon’s line.

In 1704 the Rev. James Honeyman was sent by the S. P. G. as missionary to Trinity Church, remaining its rector for nearly fifty years, the S. P. G. providing his salary. During this time it grew into one of the most influential Episcopal churches in America. Mr. Honeyman preached twice each Sunday in his own church, administered the Sacrament every month, observed all fasts and festivals, had prayers twice a week in Lent, and publicly catechized the children—besides preaching on week days often at Portsmouth, Freetown, Tiverton and Little Compton—where is buried Elizabeth Pabodie, the daughter of the famous Pilgrims, John and Priscilla Alden.

Besides these labors in his nearer neighborhood, which must have taxed his time and energy to the utmost,\* considering the lack of traveling facilities, Mr. Honeyman also preached in Providence to the largest number of people he had ever had gathered together since he came to America—so that he was “obliged to preach in the fields, no house being able to hold them, and administered both Sacraments to several persons.” These exertions, together with those of Dr. MacSparran of St. Paul’s Church, Narragansett, who probably preceded him in this region, resulted in the founding of King’s Chapel (now St. John’s) in Providence in 1722.

\*An interesting sidelight on conditions existing in this period is found in the new and most painful duty imposed on Honeyman in 1723, in attending daily for nearly three months a great number of pirates who were brought into Rhode Island, tried, condemned and executed; twenty-six were put to death in the summer of 1723. The notorious Capt. Kidd had many friends in Rhode Island and Massachusetts, and at various times resorted with his accomplices to Narragansett Bay. He was in Rhode Island about 1699 and soon after was arrested in Boston and executed in England in 1700.





THE OLD NARRAGANSETT CHURCH

In 1726, the congregation of Trinity Church having become too large for the edifice built in 1702, a new church was erected, "acknowledged by the people of that day to be the most beautiful timber structure in America." Except that in 1762 it was divided in the center and an addition made, lengthening the building thirty feet, this church remains unaltered to the present day, so that in appearance and appointments we now see in Trinity Church, Newport, a genuine specimen of an English church in America two centuries ago.

One of the most momentous incidents in the early history of Trinity Church, which extends its influence on the educational life of this country, was the visit of the Rev. George Berkeley, Dean of Derry, Ireland, in the early part of 1729. Dean Berkeley planned to establish a college in the Bermuda Islands for the conversion of the American savages to Christianity. The plan was favorably received, and he obtained a charter, in which he was

named as the first president of the college. He received also from the Prime Minister, Sir Robert Walpole, a promise of a grant of twenty thousand pounds to carry it into effect. Having resigned his living, worth eleven thousand pounds per annum, and all his hopes of perferment, he set sail for the field of his distant labors with his family and three fellows of Trinity College, Dublin, and several literary and scientific gentlemen. According to tradition, the captain of the ship could not find Bermuda. Having given up the search he steered northward until he discovered land unknown to him, which he supposed to be inhabited only by savages.\* Two men from Block Island who went aboard Berkeley's ship as pilots, informed him that he was close to Newport. He landed,

\*We tremble to contemplate the terrible risks of uncertainty with which passengers must have embarked on an ocean voyage in the eighteenth century—if all captains were like this one—and can easily sympathize with those who, though seeking the grace of Confirmation or Holy Orders, considered the risk of a voyage to England too great to undertake the trip.

probably on February 2. Dean Berkeley wrote:

"The inhabitants are of a mixed kind, consisting of Anabaptists, besides Presbyterians, Quakers, Independents and many of no profession at all. Notwithstanding so many differences there are fewer quarrels about religion than elsewhere, the people living peaceably with their neighbors of whatsoever persuasion. They all agree in one point—that the Church of England is the second best."\*

He purchased a farm about three miles from Newport and there erected a house which he named Whitehall, where he resided about two and one-half years and often preached in Trinity Church. Though obliged to return to Europe without effecting his original design, his visit was of great utility in imparting an impulse to the literature of our country, particularly in Rhode Island and Connecticut. After his return to England, he sent in 1733 a magnificent organ as a donation to Trinity Church, Newport, which having been enlarged is still in constant use, and bears an inscription which perpetuates the generosity of the donor.

After a long ministry, faithfully performed, Honeyman died in 1750. He was succeeded by several men of whom much might be said did space permit: Rev. Marmaduke Browne, Rev. Jeremiah Leaming, who was the first choice of the Connecticut clergy for their bishop; the Rev. Mr. Bisset, whose care of the church extended partly through the Revolution. Mr. Bisset, restrained from ministering in the church on account of his unwillingness to omit prayers for the king, left with the British forces in 1779,

when they evacuated Newport, and went with them to New York. After this the services of the church were discontinued during several years and the building was used by the "Six Principle Baptist Society."

The second foothold of the Church in Rhode Island was gained in Narragansett County in the southwest portion of the state. Previously to 1700 a number of families attached to the Church of England had settled in that region and were accustomed to hold occasional worship in private houses. In 1706 the Rev. Christopher Bridges became the regular pastor, serving for a year or more, during which a church was erected in 1707, and about this time the parish received the gift of silver communion vessels from Queen Anne. This church edifice is still standing, though not on the original site, and is in use during the summer—the oldest Episcopal Church building in regular use in New England.

For a number of years this infant parish was without a regular minister, but in 1717 the S. P. G. appointed the Rev. William Guy missionary for the Narragansett Church, transferring him from South Carolina. The climate was injurious to his health, however, and he very soon returned to his former charge. The next minister was probably the most distinguished of all the colonial clergy in Rhode Island—Rev. James MacSparran, D.D., settling in his charge in 1721—judged to have been "the ablest divine that was sent over to this country by the S. P. G." His parish embraced a territory some twenty miles broad and twenty-five miles long, covering the southern continental Rhode Island so far as it was then settled.

MacSparran's diary for a period of several years, and his book "America Dissected," give a graphic description of the life and labors of a missionary in those times. Besides the ordinary ministrations in St. Paul's Church,

\*An incident illustrating the position of the Episcopal Church as a meeting-place for people of differing views is told: William Wanton was governor of Rhode Island from 1732-1734. Wanton's family were Quakers and his prospective bride, Ruth Bryant, was the daughter of a Congregational deacon. When religious objections were made to the match on both sides, he said: "Friend Ruth, let us break from this unreasonable bondage. I will give up my religion and thou shalt thine, and we will go over to the Church of England—and go to the devil together!" They married and adhered to the Church of England during life. As for the rest, we have good hope!



OLD TRINITY CHURCH, NEWPORT, RHODE ISLAND



regular services were held in Providence four times a year until the church there was organized, and occasional services were held in Connecticut (where he founded St. James' Church, New London, where afterwards Bishop Seabury was buried); also in Bristol, Freetown, Swansea, Little Compton and Conanicut, etc. Frequently he ministered to the body as well as to the soul—for he records many consultations for various ills and gives several prescriptions and "physicks" and such treatment as blood-letting.

Far-reaching in its influence on the Church in this country was Dr. MacSparran's connection with Rev. Dr. Samuel Seabury, of Connecticut. Dr. Seabury, who had married a cousin of Mrs. MacSparran, was originally a Congregational minister, but, largely through intercourse with his kinsman by marriage, he conformed to the Church of England during the infancy of his illustrious son and namesake about 1730. To James MacSparran, therefore, it was to a great extent due that Samuel Seabury the younger was reared amidst Churchly surroundings and thus trained for his signal position.

For thirty-six years MacSparran continued his rectorship with great faithfulness and acceptability, dying in 1757. He was succeeded by the Rev. Samuel Fayerweather, who remained until the church was closed at the Revolution.

Other churches of Colonial times were: St. Michael's, Bristol, founded in 1719, while that town was still counted as being in Massachusetts; here the Rev. Mr. Usher\* had a long

and fruitful ministry. St. John's, Providence, first known as King's Church,\* was the product of the mission work of Dr. MacSparran and the Rev. James Honeyman. The church was erected in 1722 and the S. P. G. sent a missionary the following year. The Rev. John Checkley, rector of this church, was one of the remarkable characters of the century, an ardent advocate of episcopacy, and with scholarship to defend the Church against her defamers.

We have now briefly traced the history of the Church in Rhode Island up to the Revolutionary War. Bishop Clark, in 1890, said:

"The characteristic of the Church in Rhode Island during the period previous to the Revolution was that orderly and seemly worship which distinguished it from the more emotional enthusiasm of the Baptists, as well as from the utter absence of form prevalent among the Quakers, by which two bodies it was surrounded. It was not marked by religious enthusiasm, but it stood sentinel over the proprieties and amenities and moralities of life, and taught the current virtues of good citizenship, honesty, sobriety, thrift, economy and industry. It helped to make children and parents considerate and kind, and servants truthful and faithful."

The Church of to-day is deeply indebted, under God, to the early rectors of the individual parishes in Rhode Island. Honeyman of Trinity, Newport, patiently instructing his people in the Church's order and worship; MacSparran of Narragansett, and Checkley of Providence, indefatigable missionaries and uncompromising champions of episcopacy, and Usher

\*A unique incident in the history of St. Michael's is a vote of the vestry in 1730 or 1731 that "henceforth the rector shall be called on to support all the widows of the church from his own salary." The S. P. G. gave him six pounds, increased by a parochial stipend of about twenty-five dollars (in present-day value). No explanation of this curious proceeding seems to be forthcoming—nor is there any record that Mr. Usher was called upon to share his meagre income with the widows. It is to be hoped that all husbands were long-lived.

\*One of the most prominent laymen of this time, Gabriel Bernon, passed to his rest in 1736, the first signer of the petition for Trinity Church, Newport, one on the earliest list of vestrymen of St. Paul's, Narragansett, and one of the first wardens of King's Church, Providence. Bernon was a man of the highest character, whose demeanor was marked by the courtesy indicative of his French lineage, and a layman to whom the Episcopal Church in Rhode Island is perhaps more indebted than to any other individual. A tablet on the wall of St. John's Church relates that "to the persevering piety and untiring zeal of Gabriel Bernon, the first three Episcopal churches in Rhode Island owed their origin."

of Bristol, faithful priest and pastor—were four men for whom to give thanks.

### *III. Diocesan Organization*

Between 1776 and 1783 the Church had been almost destroyed by the various circumstances of the Revolutionary War. Between 1783 and 1790 may be found the records of hard struggle for existence against adverse conditions—under the unofficial oversight of Bishop Seabury of Connecticut.\*

In July, 1787, the Rev. William Smith became rector of St. Paul's, Narragansett, and three years later assumed the rectorship of Trinity Church, Newport. Dr. Smith, who was an accomplished organ builder, acted as choirmaster, giving instructions in chanting. In this old Rhode Island church, therefore, were heard the strains of the *Venite* chanted, doubtless, to some of the grand tunes with which we of to-day are familiar; inaugurating a form of singing which has become practically universal.

The natal day of the Diocese of Rhode Island was November 18, 1790. On this date the first Diocesan Convention was held, appropriately meeting in Trinity Church, Newport. Two clergymen were present—the rectors of Trinity, Newport, and King's Church (St. John's), Providence—and five laymen, representing all the parishes of the diocese except St. Paul's, Narragansett. The Rev. Moses Badger, of King's Church, was elected president and Robert N. Auchmuty secretary. The first business of the convention was to constitute the new diocese as an integral part of the national Church by a resolution of ad-

herence to the canons passed by the General Convention in 1789, and by another adopting the Book of Common Prayer, whose use had become obligatory only the preceding month; and it was further voted "that the Right Reverend Father in God, Samuel Seabury, D.D., Bishop of the Church in Connecticut, be and is hereby declared Bishop of the Church in this State."

Bishop Seabury, who had made his first visitation as diocesan on May 30, 1791, several times visited Rhode Island. One visitation in 1795, a year before his death, included Providence, Bristol, Newport and Narragansett—a stage journey altogether of 157 miles, during which over 100 persons were confirmed.

The first Sunday-school in Rhode Island was established by a Churchman in Pawtucket in 1797. Samuel Slater, recently from England, brought over with him not only the knowledge of an important branch of manufacture but also the knowledge of the great moral institution of Robert Raikes. The first teacher was Benjamin Allen, LL.D., of Brown University. The school was non-parochial.

Bishop Edward Bass, of Massachusetts, was elected Bishop of Rhode Island in 1798, to succeed Bishop Seabury. No official acts are known to have been performed by Bishop Bass in Rhode Island as its diocesan, though he was present at the convention in Bristol in 1801. After the death of Bishop Bass, in 1803, the diocese had no episcopal oversight for several years.

In 1808, at the Annual Convention, a communication from the Convention of Massachusetts on the subject of the election of a bishop to preside over the states of Massachusetts, New Hampshire and Rhode Island was read and a committee was appointed to correspond with Massachusetts on the matter, which resulted in a favorable report in 1809. Delegates were elected to represent "the Church of this State

\*Bishop Seabury was always intimately associated with Rhode Island through his father, who had been brought into the Church by Dr. MacSparan, as narrated above. His first sermon as a bishop was preached in Trinity Church, Newport. He was described as "a simple, grand, conciliatory, uncompromising man."

at the Episcopal Eastern Diocese of the United States Convention," which was held in Boston, September 26, 1810. The choice of this convention fell on the Rev. Alexander Viets Griswold, rector of St. Michael's Church, Bristol, and in 1811 he was consecrated Bishop of the Eastern Diocese, which consisted of Massachusetts, New Hampshire, Rhode Island and Vermont—all of New England except Connecticut (for Maine at this time was part of Massachusetts).

The new St. John's Church in Providence was the first church to be consecrated by Bishop Griswold, the service occurring on St. Barnabas' Day, 1811, just eighty-nine years after the commencement of the parish in 1722.

An event of unusual interest occurred in 1816, when the first Episcopal Church founded in Rhode Island since St. John's, in 1722, was established; St. Paul's, North Providence (now Pawtucket), was organized in

1816—the fifth parish in Rhode Island, the Rev. John L. Blake being rector; and in 1818 the Diocesan Convention met there. This Convention was noteworthy in the foundations laid for subsequent missionary and educational work. A "missionary to officiate in this State"—the beginning of diocesan missionary work, which has borne such rich fruitage—was planned for, and the clergy were requested to arouse the interest of their congregations in the project and its support.

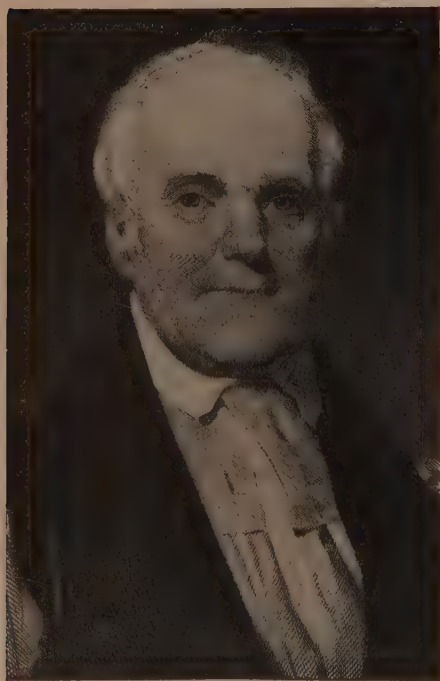
In 1829 important additions were made to the diocesan family of churches when Grace Church, Providence, and St. Mark's Church, Warren, were admitted into union with the Convention, both having been erected and opened for service within the year preceding.

Bishop Griswold, who had felt the increasing burden of the Eastern Diocese too heavy to be borne with the duties as rector of St. Michael's Church, Bristol, resigned in 1829 his rectorship, which he had had since 1803, and removed to Salem, Mass., and the Rev. John Bristed, formerly the bishop's assistant, succeeded him as rector.

For the Church in Rhode Island the next decade was a time of refreshment and enlargement—a period of extraordinary growth was experienced, the number of new parishes averaging three each two years. The four parishes of colonial days had increased to seven in 1830 and to nineteen in 1839, with several missions stations.

In 1837 a board was established to superintend the Sunday-school operations in the state. The work of this Sunday-school Committee led to the canonical provision adopted in 1841, for a Board of Sunday-schools—probably the first diocese to adopt a canon on religious education.

Bishop Griswold, who had been Bishop of the Eastern Diocese since 1811, died in 1843. His earnest advo-



BISHOP GRISWOLD



cacy, in 1814, of the cause of extension at home and abroad was certainly among the chief means of awakening the American Church to its duty in reference to missionary efforts, and securing that interest which resulted in the formation of our missionary organizations. The first foreign missionary ever sent by our Church was nominated and recommended by Bishop Griswold, who throughout his life displayed the deepest interest in all that pertained to the work of evangelizing the world. His charges, addresses, letters, all breathe the single idea of consecration to his work—the upbuilding of the Church of God throughout the length and breadth of the vast territory over which the Holy Ghost had made him overseer.

#### *IV. Diocesan Life and Growth*

Under Bishop Griswold's leadership the Church in the Eastern Diocese had increased many-fold, and had grown to proportions beyond the power of any one man to supervise. Already suggestions had been made for the dissolution of the unwieldy diocese. At Bishop Griswold's death, therefore, it was felt that the time had come for Rhode Island to have the exclusive service of a bishop. A special Convention held in St. Stephen's Church, Providence, on April 6, 1843, elected the Rev. John Prentiss Kewley Henshaw, D.D., rector of St. Peter's Church, Baltimore, to be Bishop of Rhode Island. From 1843 to 1847 Bishop Henshaw had also provisional charge of Maine, commencing his visitations in October, 1843.

During the episcopate of Bishop Henshaw missionary activity and interest increased marvellously. Many new points, especially in the manufacturing districts, were occupied. Bishop Henshaw was also rector of Grace Church, Providence, and the present edifice, the cornerstone of which was laid in 1844, was one of the first fruits of his labors.

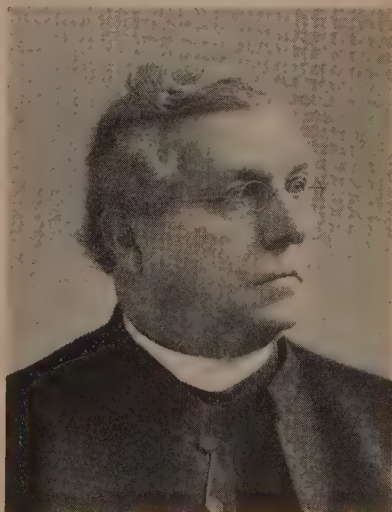
In 1845 Bishop Henshaw was a consecrator of William Jones Boone, our first missionary bishop to China. The interest of Rhode Island in foreign missions may be gathered from the fact that St. John's supported a missionary in China and other parishes supported missionaries in the East.

Bishop Henshaw died suddenly in 1852 while performing episcopal duties in a distant diocese.

During the interim Bishop Burgess of Maine and Bishop Williams of Connecticut made visitations in Rhode Island at the request of the Convention, until at a special Convention in St. John's Church on September 26, 1854, Rev. Thomas March Clark, D.D., rector of St. Andrew's Church, Philadelphia, was elected bishop.

During Bishop Clark's episcopate there was a period of solid growth, not only in numbers but in public estimation, until the Church in Rhode Island in influence and dignity stands second to no other religious body—in marked contrast to its lamentable condition immediately after the Revolutionary War.

In 1895 Bishop Clark, having been bishop of the diocese for forty years,



BISHOP CLARK

and feeling the growing burdens of the care of the Church and the infirmities of age, requested a coadjutor, and on October 19, 1897, Rev. William Neilson McVickar, rector of Holy Trinity Church, Philadelphia, was elected. In this year an episcopal residence was given to the diocese and endowed by a devoted Churchwoman.

From the death of Bishop Williams of Connecticut in 1899, Bishop Clark became Presiding Bishop of the Church, retaining that office until his own death in 1903, when he had been a bishop for almost forty-nine years, and was at that time the oldest bishop by consecration in the whole Anglican Communion.

Bishop McVickar having died in 1910, after a fruitful episcopate of twelve years, during which the diocese experienced a quiet but steady advance in parochial strength and missionary activity, the Rev. James DeWolf Perry, Jr., was elected bishop,

and was consecrated in St. John's Church, Providence, on the Feast of the Epiphany, 1911. One of his first acts was to dedicate the Bishop McVickar House, given to the diocese as a memorial to the late bishop, and now serving as the diocesan headquarters and residence of the diocesan deaconesses and associate missionary.

The past twenty-five years have seen a steady strengthening of Church life throughout the diocese, witnessed by the gain in numbers of communicants and Sunday-school pupils—in new church buildings, parish houses and rectories, as well as in missionary contributions.

The coat-of-arms of the state—the anchor—holds constantly before its citizens the symbol of Hope—and the coat-of-arms of the diocese—the figure of Christ on an anchor, presents to all who have eyes to see the fulfilment of the Hope, in Jesus Christ. "*Crux mihi ancora.*"

## CLASS WORK ON "HOW OUR CHURCH CAME TO RHODE ISLAND"

### PREPARATION FOR THE LESSON

FOR general information see Perry's or Tiffany's "History of the American Church," the "History of the Eastern Diocese," by Bachelder, and the "Memoirs of Bishop Griswold," Stone. Interesting details of the early parishes will be found in Mason's "Annals of Trinity Church, Newport"; "History of the Narragansett Church" (Updike), and "The Old Narragansett Church" (Lawrence).

### THE FIRST FIVE MINUTES

Points of contact: Begin by asking the class which is the smallest state in the Union, and what is peculiar about its name? Or, find out what they know about Roger Williams and the settlement which he founded; then draw out that a Church clergyman was in Rhode Island before Roger Williams.

### TEACHING THE LESSON

#### I. The Earliest Days.

1. Tell something of the physical features of Rhode Island.
2. In what ways did Rhode Island take the lead politically?
3. What was the consequence of its religious freedom?

4. What do you know about the Rev. William Blackstone?

#### II. The Colonial Period.

1. What is the oldest church in Rhode Island, and how was it established?
2. Tell something about the Rev. Mr. Honeymen.
3. What do you know of the visit of Bishop Berkeley?
4. Describe Dr. MacSparran.

#### III. Diocesan Organization.

1. Give the results of the Revolutionary War in Rhode Island.
2. When and where was the diocese organized?
3. What bishops were temporarily in charge?
4. What constituted the Eastern Diocese, and who became its bishop?

#### IV. Diocesan Life and Growth.

1. Tell something about the first diocesan of Rhode Island.
2. Who were the second and third bishops?
3. Who is the present diocesan?
4. What are the conditions of the work?

## MEETING OF THE BOARD OF MISSIONS

### ST. LOUIS, MISSOURI, OCTOBER 5-10, 1916

#### THE EXECUTIVE COMMITTEE

**T**HE Executive Committee held a session preceding the Board meeting on the afternoon of Thursday, October 5. In addition to preparing matter for the consideration of the Board, it completed business as follows:

The following appointments were made: To Alaska, Miss Harriet M. Bedell; to Anking, Miss Marie A. Hewitt; to Cuba, Rev. Henry A. Post; to Idaho, Miss Maud Parsons; to Nebraska, Mrs. Fowler; to the Philippines, Miss Ida M. Thompson; to Porto Rico, Dr. Frank D. Moss, as missionary physician in charge of St. Luke's Hospital, Ponce; to Sacramento, Deaconess O. S. Drake; to Shanghai, Mr. Willard M. Porterfield, Jr.; to Tennessee, Miss Maud I. Hewins; to Tokyo, Mr. Harold F. Taggart. Approval was given to employment in the field as follows: Mrs. J. H. Molineux, Alaska; Mr. Solomao Feraz, Brazil; Miss Helen Maddock, Honolulu; Rev. Albert E. Frost, the Philippines. Appropriation was also made for the training in the Philadelphia deaconess school of Miss Uta Saito, a native of Japan, resident in South Carolina, who is a candidate for missionary service in the district of Kyoto.

Provision was made for the better establishment of the work already opened on the Winnebago Reservation in the diocese of Nebraska, by recommending the Board to grant \$4,000 from undesignated legacies for the building of a chapel, and by a grant

of \$600 from the United Offering for the employment of a woman worker.

A sidelight upon conditions in Liberia was given by the statement that a shipment of goods to certain of our missionaries had been seized in an uprising of the natives at Sinoe. The Executive Committee voted to make good this loss.

In response to a statement by Bishop Colmore setting forth an opportunity to purchase a rectory for St. John's Church, San Juan, P. R., the committee gave permission for the borrowing of the necessary amount, to be repaid by appropriations in lieu of rent.

Mr. William Wilson was authorized to proceed to Tokyo to act as constructing engineer in the erection of the buildings of St. Paul's College.

Permission was given to Bishop Graves to lease the site of the Church of Our Saviour, in Shanghai. This church, built in 1854, has been entirely outgrown by the Chinese congregation and has fallen into decay. A lot has been purchased elsewhere, paid for by the Chinese themselves, and they are proceeding to erect their own church upon it.

The committee on behalf of the Board passed the following resolution:

*Resolved:* That the Board of Missions sends appreciative congratulations to the Rev. Luke C. Walker upon the completion of forty-five years of faithful service among his own people in South Dakota. The record of the Dakota clergy, of which he is the one longest in service, is one of which the Church should be proud.



## THE SESSIONS OF THE BOARD

THE Board of Missions met in St. Louis, Missouri, on the morning of October 6. The celebration of the Holy Communion, with which its sessions are always opened, was held in the Cathedral chapel, Bishop Lloyd celebrating assisted by the Dean. The sessions convened in the Schuyler Memorial House, where for two days they gave themselves uninterruptedly to the conduct of their business. Twelve of the members elected by the General Convention were present, and thirteen representatives from the provinces, each of the eight provinces being represented by at least one person. Other ex-officio members were the Bishops of Shanghai, Hankow and Tokyo; Idaho, Nevada, Montana, Utah, Spokane and Springfield, also the Bishop Coadjutor of Missouri. Secretaries Eckel and Rollit, of Provinces VI. and VII., were in attendance.

The treasurer's report, which came at the opening of the session, was a surprise and joy to all present. It contained the astonishing information that instead of a deficit running anywhere from fifty to a hundred thousand dollars, which had been expected but a month ago, the Church had responded so nobly in the last weeks of the fiscal year that there was a credit balance in the treasury of \$26,450. This wonderful result has come to pass through the activity of the whole Church, there being no unusually large single sums which have swelled the final total. Of this sum \$131,000 has come from the One Day's Income plan. The legacies received for the fiscal year total \$121,234.64. Of these \$58,134.86 were undesignated, and from this amount it was possible to set aside, in fulfilment of the pledge of the Board, \$50,000 for equipment in the continental domestic field. The achievement of completing the year

with so considerable a credit balance, while at the same time allocating \$50,000 of legacies to needs not included in the year's appropriations, is unprecedented.

Among matters sent up to the Board from the Executive Committee, the first acted upon was a request from the bishops of China suggesting that the American dioceses in future be relieved of the missionary apportionments which have been assigned to them. This was not an effort on the part of China to escape from missionary apportionments. It will be remembered that the eleven dioceses of the Anglican Church (English, Canadian and American) have been erected into a National Chinese Church, have established their own Board of Missions, have selected a destitute section of Western China as their field of operations, and have appointed missionaries to undertake work there. This is to be distinctly a Chinese missionary enterprise, manned and managed entirely by the Chinese Church. It was felt therefore that this was the enterprise toward which the Chinese Christians should direct their missionary gifts and so develop a healthy missionary spirit among native congregations. The Board acted favorably upon this suggestion, and took like action with regard to our missions in Japan, which are also associated, together with the English missions, in a national Church—the Nippon Sei Ko Kwai—which is itself conducting a foreign mission in Formosa.

A comprehensive plan with regard to the higher educational institutions in China was referred to the new Board of Missions, with the recommendation that it take favorable action.

Another important matter was the proposed amalgamation of St. Luke's Hospital for men and St. Elizabeth's

Hospital for women in Shanghai, and their relocation on a new site. The fact that the present position of these hospitals is increasingly undesirable, and the restrictions under which they operate increasingly irksome, seems to make their removal necessary. It is also felt that by combining the two into one general institution economy of administration and an increase in efficiency can be obtained. In view of these facts the Board commended the plan as wise, but did not pass finally upon it, as the full details are not at hand. This matter will be definitely decided by the new Board of Missions.

From the district of Hankow came an important and urgent proposal for the sale of practically all the property of the mission, and its relocation upon a new site to be purchased immediately. Our property as it stands at present is scattered, portions of it being in two or three different concessions and some in the native city. The concession property is entirely on leasehold, since it is impossible to secure title to property in the concessions. Some of the leases will run out within forty years and it is doubtful if they will be renewed. It is now possible to purchase a site of ten and a half acres in a growing and attractive part of the city, not too far removed, where the work can be consolidated, and it is believed that the exchange can be made and the new buildings erected with little or no additional expenditure. This plan was approved and the sale and purchase authorized.

For five years the Board has had before it a proposal to participate in establishing a school for the children of missionaries at Kuling, the healthful summer home of the majority of the missionaries in Central China. This would make it possible for American children to receive a better education and not be separated from their parents at so early an age as is now necessary. The Presbyterian Board

of Foreign Missions will join in the enterprise, and a common board of trustees will be appointed. The Board made appropriation for its share in carrying through the plan for the present year.

The following minute on the death of the Bishop of Liberia was then presented:

The Board of Missions, having received notice of the sudden death of Samuel David Ferguson, D.D., D.C.L., Bishop of Liberia, desires to place on record its gratitude to Almighty God for the long and efficient service of this wise and faithful man.

Sprung from parents who were born in slavery, he went at a very early age to Liberia and received his entire training in our mission schools. Passing successively from pupil to teacher, and from teacher to deacon and priest, he was, through his long life, an integral part of our missionary enterprise in Liberia, making for himself such a record that on the retirement of Bishop Penick it became evident that Mr. Ferguson was the logical man for the episcopate. He was consecrated in 1885 and for thirty-one years, with wise patience and increasing acceptability, he directed the affairs of our Liberian mission.

Bishop Ferguson was not only a Church executive, he was also a constructive statesman. There was no man in Liberia whose influence was more strongly felt, or who was more constantly consulted upon affairs of state. The Church has received honor through his ability and faithfulness, and with the whole Republic of Liberia mourns his loss.

The Board of Missions would express its great sympathy with the bereaved missionary district in the loss of one of whom the words of the psalm are true: "For he led them with a faithful and true heart, and ruled them prudently with all his power."

The next matter before the Board was the distribution of the \$50,000 of undesignated legacies set aside for equipment in the continental domestic field. The sum of \$2,500 had already been voted to the Bishop of Western Nebraska for the needs of the school at Kearney. Other appropriations were made as follows:

## Meeting of the Board of Missions

To Arizona, for an episcopal residence.....	\$5,000.00
To Eastern Oklahoma, toward the debt on the episcopal residence.....	2,000.00
To Idaho, for a nurses' home in connection with St. Luke's Hospital, Boise.....	5,000.00
To Nevada, for the Church at Las Vegas.....	1,750.00
To Oklahoma, for the Church at Ardmore.....	2,500.00
To San Joaquin, for St. Luke's Mission, Merced.....	2,250.00
To Southern Florida, for the rebuilding of the Church at Key West destroyed by a hurricane.....	5,000.00
To Spokane, for the new parish house at Pullman.....	1,500.00
For the building of a dormitory at St. Paul's School, Walla Walla.....	2,500.00
To Utah, toward the debt on the episcopal residence.....	5,000.00
To Western Colorado (subject to designation by the new bishop).....	1,000.00
To Mississippi, for the Church at Greenville.....	2,000.00
To Nebraska, for a Church on the Winnebago Reservation.....	4,000.00
To North Carolina, for a heating plant at St. Augustine's School, Raleigh.....	2,500.00
To South Dakota, for a Church at Brookings.....	3,000.00
To Southern Virginia, for heating plant at St. Paul's School, Lawrenceville.....	2,500.00
	<hr/>
	\$47,500.00
To Western Nebraska, previously appropriated.....	2,500.00
	<hr/>
	\$50,000.00

The Board made an appropriation of \$1,200 to Bishop Hunting for the work at Pyramid Lake Indian Reservation, and to Bishop Howden in a like amount to open work among the Navajoes in his district.

The Board then discussed at some length the question of the attitude of our mission work in China toward the enterprises conducted by the China Medical Mission of the Rockefeller Foundation, and finally authorized the President to appoint a trustee in this country upon the Board of the China Medical School which is to be established in Shanghai.

The next matter taken up was a suggestion to the Woman's Auxiliary that it might desire in some way to counsel with the Board regarding appointments made under the United Offering. The following resolution was passed:

*Resolved:* That a committee be appointed to express to the Woman's Auxiliary at its approaching Triennial Convention, the high appreciation and thankfulness of the Board of Missions for the great offerings of the Auxiliary through many years for the mission work of the Church, and add that if the Auxiliary desires to counsel and advise with the Board as regards the appointments of those who are supported by the United Offering, such counsel and co-operation, in such a way as the Auxiliary may determine, will be welcomed.

A memorial from the Province of Washington was then discussed. This memorial called attention to the fact that although the last General Convention commended to the Board the importance of establishing definite work among immigrants as a department of the Church's activities, no practical steps had yet been taken upon this urgent matter. The Board recognizes the fact that no work within the limits of the United States can be more important and patriotic than that which aims to bring the incoming aliens under the influence of American Christianity. After discussion the Board passed the following resolution:

*Resolved:* That the Board of Missions, in compliance with the request of the Province of Washington, pledges itself to co-operate in the efforts to complete legislation on the subject of the Church's work among immigrants.

A resolution was next presented which aroused considerable discussion. It proposed that a statement be made to the General Convention recommending that hereafter the apportionment upon the dioceses, together with the Sunday-school Offering and the interest on invested funds, should equal the appropriations, leaving legacies free for other purposes. This was



referred to a committee which, under the direction of the Board, drafted a message to the Church embodying this forward step and presenting the matter to the General Convention for its action. This statement was presented on the first day of joint session. (See the address made by Secretary Wood, page 775.)

Bishop Roots then addressed the Board, laying before it his plans for the new buildings of the Church General Hospital in Wuchang. These were cordially approved and the Board passed the following resolution:

*Resolved:* That the Board has heard with great satisfaction the statement of the Bishop of Hankow concerning the Church General Hospital in Wuchang, and cordially commends to the Church his appeal for the funds necessary to carry these plans into effect.

The committee appointed last May to consider the possible erection of a missionary district in Central America, presented a favorable report, recommending that a bishop be elected for the Canal Zone and the adjacent territory already under the jurisdiction of the American Church, with the expectation that he should also exercise jurisdiction in such additional portions of Central America as the Church of England may see fit to transfer to the Church in the United States. This was adopted by the Board.

A committee on conditions in Liberia presented a report, as the result of which a recommendation was made by the Board to the House of Bishops that a bishop for Liberia be not elected at this time, but that a bishop who should act as commissary of the Presiding Bishop, together with a priest and a layman, should go to Liberia as soon as possible to study conditions and make report to the Board.

By resolution the Board voted that the One Day's Income plan be made a continuous feature in the financial policy of the Church, as a voluntary thank offering to be given over and above usual offerings and to be used, if possible, for advance work.

The secretary was instructed to send to the diocese of Montana, through its bishop, and to the daughter of the late Bishop Brewer, a resolution expressing the Board's sense of bereavement, and of the deep obligation felt by the Board for the splendid work and leadership of the late bishop, particularly in his championship of the apportionment plan.

Other matters coming before the Board were: the resignation of Mr. William G. Cochran, which was accepted; a resolution was passed on the death of Mr. Elihu Chauncey, and leave of absence was given to Miss Emily C. Tillotson, owing to continued ill health.

## THE CONFERENCE

The above work of the Board occupied morning, afternoon and evening sessions of Friday and Saturday. Monday and Tuesday were devoted to an intimate conference with the missionary bishops, particularly with those in the foreign field. Three sessions were held on Monday and two on Tuesday, during most of which time the Board was sitting as a committee of the whole, and discussing directly with the bishops many phases

of our foreign mission work. This was found a wonderfully helpful procedure. Many vexing questions were settled and difficulties removed. The Board and the workers were thus brought into an intimate relation, and realized one another's problems as had never before been possible. So deeply did every member of the conference feel its value that a resolution was passed to have a like conference, for which preparation should be made at

least a year in advance, and which should immediately precede the General Convention of 1919.

The following resolutions of the Board, all but one of which were passed unanimously, give the chief results of the conference and indicate something of its scope:

*Resolved:* That it is desirable there should be an automatic retirement for missionaries in China and Japan, to be at the age of sixty for women and sixty-five for men.

That in exceptional cases the missionary may still be employed in the field for special work at the discretion of the Bishop.

That in the case of other fields the age fixed by the Church Pension Fund be applied to the missionaries of those fields.

*Resolved:* That the Board adopt and put in force at once the policy as to the pensioning of the widows and orphans of Chinese clergy and catechists, as laid down by the Bishop of Shanghai for the three dioceses in China, and that the same be extended to the two dioceses in Japan at the request of the bishops.

*Resolved:* That the Board, having considered the statement of the Missionary Bishops, is of the opinion that the differences which have arisen have been the result of mutual misunderstanding, and are not due to any intention to infringe upon the authority of the Bishops in the field, and assures them that every pains will be taken to avoid such misunderstandings in

future, the Board accepting from the Bishops their assurance of that fulness of information and co-operation necessary to unity of action and effectiveness of operation.

WHEREAS, The relation between the Board and the authorities in the field is one of mutual co-operation,

*Resolved:* That whenever the erection of buildings is undertaken involving the Board in financial obligation, the Bishops should furnish in advance full information as to general plans and methods, and that the details be left to be locally determined and carried out by the Bishop and his local Council of Advice.

*Resolved:* That hereafter no fund provided for any specific object shall under any circumstances be used for any other object, and that each missionary bishop shall deposit such trust funds in a special trust account to be used only for the specific purposes for which they were given.

Without doubt this five days' session of the Executive Committee and the Board, and particularly the conference with which it closed, mark a new step in advance, and will greatly increase the efficiency of our mission work by promoting a fuller understanding on the part of those who carry it on in the field and those who must stimulate the home Church to provide for its many needs.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### ALASKA

**Arrived**—At Allakaket: Miss Eleanor J. Ridgway, August 7; at Nenana: Miss Bessie B. Blacknall, August 26.

### ANKING

**Arrived**—At San Francisco: Rev. Frans E. Lund and family, September 12; at Shanghai: Mr. John K. Shryock, October 3.

### BRAZIL

**Sailed**—From New York: Mr. Franklin T. Osborn, S.S. "Vasari," October 7.

### CUBA

**Sailed**—From New Orleans: Rev. W. H. Decker, October 9.

### HANKOW

**Arrived**—At Shanghai: Sisters Margaret and Raphaele, Miss Ada Whitehouse, S.S. "Empress of Russia," August 27.

### KYOTO

**Arrived**—At Kyoto: Miss Dorothy Norton, Mr. Frank D. Gifford, September 11; at Vancouver: Rev. Percy A. Smith and family, August 26.

**Sailed**—From Vancouver: Mr. T. Takamatsu, S.S. "Monteagle," October 9.

### PHILIPPINES

**Sailed**—From Vancouver: Miss Dorothy Hofflin, S.S. "Empress of Russia," October 5.

### PORTO RICO

**Sailed**—From New York: Misses Mildred B. and Ruth M. Hayes, S.S. "Maracaibo," September 13.

### SHANGHAI

**Arrived**—At Shanghai: Mr. and Mrs. S. E. Smalley, Mr. Oswald W. Gott, Jr., Mr. Edgar L. Sanford, August 27.

**Sailed**—From Vancouver: Rev. R. C. Wilson and family, Mr. W. F. Borrmann, S.S. "Empress of Russia," October 5.

### TOKYO

**Sailed**—From Vancouver: Mr. and Mrs. William Wilson, S.S. "Empress of Japan," October 19.

## MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 West Market Street, Warrensburg, Mo.

### Brazil

Rt. Rev. L. L. Kinsolving, D.D.

### Cuba

Rev. C. E. Snavelly.

### China

#### HANKOW

Rt. Rev. L. H. Roots, D.D.  
Rev. A. S. Cooper.  
Rev. C. F. Howe.  
Rev. T. R. Ludlow.  
Rev. T. P. Maslin.  
Deaconess Gertrude Stewart.

#### SHANGHAI

Miss Margaret H. Bailey.  
Rev. E. R. Dyer.  
Rev. G. F. Mosher.  
Rev. M. H. Throop.

### Haiti

Rev. E. G. C. Jones.

### Japan

#### KYOTO

Rt. Rev. H. S. G. Tucker, D.D.  
Rev. P. A. Smith (in Fifth Province).

#### TOKYO

Rt. Rev. John McKim, D.D.  
Rev. C. H. Evans  
Rev. S. H. Nichols.

### The Philippines

Miss B. E. L. Masse.

### Porto Rico

Rt. Rev. C. B. Colmore, D.D.  
Rev. Samuel Sutcliffe.  
Rev. P. R. R. Reinhardt.

### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Board Secretary, Portsmouth, Va.; Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter; Rev. Edgar H. Goold.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

## LITERARY NOTES

**A** PAMPHLET bearing the title "Association of Prayer for the Church in Canada" is sent us by Longmans, Green and Company, Fourth Avenue and Thirtieth Street, New York. It contains a sermon, preached by Bishop Gore of Oxford, in St. Matthew's Church, Westminster, last November, which deals with the vital questions concerning the Church and the world, and particularly the duty of the Church of England toward Canada. Price, ten cents.



## THE EDUCATIONAL DEPARTMENT

THE following is a series of resolutions which was drawn up by Diocesan Mission Study Leaders at the Cambridge Conference of 1916:

*Resolved:* That the object of a Mission Study Class should be to bring its members into living union with Christ, that they may become actual and active parts of God's mission to the world.

*Resolved:* That the method used should be submission to the Holy Spirit, the employment of the Bible, a given text-book on the Church in action in a certain field, the discussion-method, corporate prayer, and the practice of the fellowship of the Church (Acts 11:42).

\* \* \*

In connection with the Mission Study Course for the year, three new stereopticon lectures for adults have been prepared. Each lecture deals with two of the countries studied in "The New World." The first, Porto Rico and the Canal Zone; the second, Cuba and Haiti; and the third, Mexico and Brazil. Thirty slides are devoted to each country, there being sixty in each set. After November 1 these lectures may be obtained from our depositories as follows: 281 Fourth Avenue, New York City; the Rev. W. C. Hicks, 810 Woodward Bldg., Washington, D. C.; the Rev. C. P. Mills, 1 Joy Street, Boston, Mass.; Mrs. J. C. Dingman, 1814 Heyworth Bldg., Chicago, Ill.; Miss Margaret Camblor, Marietta, Ga.; the Very Rev. C. M. Davis, 1210 Locust Street, St. Louis, Mo.; the Rev. F. H. Church, 1217 Sacramento Street, San Francisco, Cal.; the Rev. J. A. Stansfield, Second Avenue and Acoma Street, Denver, Col. The only charge made for the lectures is for carriage and breakage.

A little later in the year there will be six short lectures for children, in connection with the "New World"

Course, and more definite notice of these will be given as soon as they are ready for use.

A special lecture dealing with the work at the Sagada Mission, Philippine Islands, has been prepared under the direction of Fr. Staunton, and may be rented from the Lantern Slide Department at the Church Missions House for five dollars per usage. This charge is made to reimburse Fr. Staunton for the cost of the slides, which he had made in Japan.

\* \* \*

In the last number of THE SPIRIT OF MISSIONS the Educational Secretary announced that in connection with The New World Course there would be "Suggestions for Classes," "Suggestions for Simplified Classes or Reading Circles," and "Suggestions for Dramatic Programme Meetings." All of these Suggestions are now on sale in the Educational Department, at ten cents each. The junior book, "Manana?" ("Tomorrow?") is also on sale at 20 cents a copy. A set of links to make a toy necklace and help in impressing the moral of the stories in the junior book can be secured for five cents extra. Each child in a class should have one of these.

\* \* \*

A Prayer Cycle for "The New World" has been prepared and copies may be secured upon application to the Educational Department. There is no charge for it.

WHEN Mexico gained her independence ninety years ago, only one-half of one per cent. of the people could read and write; today only forty per cent. can do so, and a large number of these have been trained at mission schools.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

---

### A PILGRIMAGE OF PRAYER

"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting."—I Tim. 2:8.

THIS name we have taken from our English friends, the plan for our pilgrimage is our own. With them it means the proceeding of persons from place to place, making intercession as they go; with us it signifies the same petitions arising in place after place, until in the course of our Christian Year intercession shall have been made from every portion of the Church.

For this year we hope to make a new beginning, to pray with better understanding of what prayer is, with a firmer belief in its power; we plan that one course of study shall take Prayer for its subject, and we want to make of the year a pilgrimage that shall fasten our hope and wish on the mind of all.

There are such large things to pray for:

The Unity of Christ's Church;  
The binding together of the hearts of His people in the bonds of love;

The spread of His Kingdom through all the world;

That peace may prevail among the nations, among the divided members of Christ's body;

That organizations formed for good may work in loving harmony together for the one great aim of making Christ's Name and Love the better known;

That our enterprises of study and gifts and prayer may all be blest through the outpouring of the Spirit upon our souls;

That our fellow-Christians, unreached as yet, may be won to pray and learn and give.

It is to this end we are calling to our Pilgrimage of Prayer. It is a call from the triennial gathering of the

Woman's Auxiliary to the Board of Missions, to all members of the Woman's Auxiliary. Should others, men or women, be moved to join in it, we would be thankful indeed.

### THE METHOD

Beginning with the first Sunday in Advent, December 3, 1916, month by month, each week will be assigned to the Auxiliary in one or more specified dioceses, with the request that on the Sunday assigned, all members of the Auxiliary, who can do so, make their Communion with the intention noted in the intercessions which this paper sets forth, that, individually, they repeat these intercessions daily throughout the week, and that, on one day in the course of that week, each parish branch in the diocese or dioceses hold a special meeting for the one purpose of making this intercession.

The list of dioceses and assigned weeks is here given, and the diocesan and parochial officers of the Auxiliary in each diocese are asked to lay this plan before the Bishop and parish clergy and to ask their prayers and help.

On the closing Sunday of the year—the Sunday next before Advent, November 25, 1917—all members of the Woman's Auxiliary throughout the Church, widely separated yet one in heart and will, are asked to make their Communion together and offer unitedly these intercessions of our Pilgrimage of Prayer.

**Province I**

December 3, 1916—First Sunday in Advent: Maine and New Hampshire.

December 10, 1916—Second Sunday in Advent: Vermont, Western Massachusetts.

December 17, 1916—Third Sunday in Advent: Massachusetts.

December 24, 1916—Fourth Sunday in Advent: Rhode Island and Connecticut.

**Province II**

December 31, 1916—Sunday after Christmas: Albany and Central New York.

January 7, 1917—First Sunday after the Epiphany: Western New York.

January 14, 1917—Second Sunday after the Epiphany: New York.

January 21, 1917—Third Sunday after the Epiphany: Long Island and Porto Rico.

January 28, 1917—Fourth Sunday after the Epiphany: Newark and New Jersey.

**Province III**

February 4, 1917—Septuagesima Sunday: Pennsylvania.

February 11, 1917—Sexagesima Sunday: Bethlehem and Harrisburg.

February 18, 1917—Quinquagesima Sunday: Erie and Pittsburgh.

February 25, 1917—First Sunday in Lent: West Virginia and Maryland.

March 4, 1917—Second Sunday in Lent: Delaware, Easton and Washington.

March 11, 1917—Third Sunday in Lent: Virginia and Southern Virginia.

**Province IV**

March 18, 1917—Fourth Sunday in Lent: Asheville and North Carolina.

March 25, 1917—Fifth Sunday in Lent: East Carolina and South Carolina.

April 1, 1917—Sunday next before Easter: Atlanta and Georgia.

April 8, 1917—Easter Day: Florida and Southern Florida.

April 15, 1917—First Sunday after Easter: Alabama and Mississippi.

April 22, 1917—Second Sunday after Easter: Louisiana and Tennessee.

April 29, 1917—Third Sunday after Easter: Kentucky and Lexington.

**Province V**

May 6, 1917—Fourth Sunday after Easter: Southern Ohio and Ohio.

May 13, 1917—Fifth Sunday after Easter: Michigan.

May 20, 1917—Sunday after Ascension: Western Michigan and Marquette.

May 27, 1917—Whitsunday Day: Fond du Lac and Milwaukee.

June 3, 1917—Trinity Sunday: Chicago.

June 10, 1917—First Sunday after Trinity: Michigan City and Indiana.

June 17, 1917—Second Sunday after Trinity: Springfield and Quincy.

**Province VI**

June 24, 1917—Third Sunday after Trinity: Iowa and Minnesota.

July 1, 1917—Fourth Sunday after Trinity: Duluth, North Dakota and Montana.

July 8, 1917—Fifth Sunday after Trinity: Wyoming and South Dakota.

July 15, 1917—Sixth Sunday after Trinity: Nebraska and Western Nebraska.

July 22, 1917—Seventh Sunday after Trinity: Colorado and Western Colorado.

**Province VII**

July 29, 1917—Eighth Sunday after Trinity: Salina and Kansas.

August 5, 1917—Ninth Sunday after Trinity: West Missouri and Missouri.

August 12, 1917—Tenth Sunday after Trinity: Arkansas, Eastern Oklahoma and Oklahoma.

August 19, 1917—Eleventh Sunday after Trinity: Dallas and Texas.

August 26, 1917—Twelfth Sunday after Trinity: West Texas, North Texas and New Mexico.

**Province VIII**

September 2, 1917—Thirteenth Sunday after Trinity: Arizona, Utah and Idaho.

September 9, 1917—Fourteenth Sunday after Trinity: Spokane, Eastern Oregon, Nevada.

September 16, 1917—Fifteenth Sunday after Trinity: Los Angeles.

September 23, 1917—Sixteenth Sunday after Trinity: California.

September 30, 1917—Seventeenth Sunday after Trinity: San Joaquin and Sacramento.

October 7, 1917—Eighteenth Sunday after Trinity: Oregon and Olympia.

October 14, 1917—Nineteenth Sunday after Trinity: Alaska, Honolulu and the Philippine Islands.

**Extra Provincial**

October 21, 1917—Twentieth Sunday after Trinity: Tokyo and Kyoto.

October 28, 1917—Twenty-first Sunday after Trinity: Shanghai, Anking, Hankow.

November 4, 1917—Twenty-second Sunday after Trinity: European Churches, Liberia and Southern Brazil.

November 11, 1917—Twenty-third Sunday after Trinity: Haiti, Cuba.

November 18, 1917—Twenty-fourth Sunday after Trinity: Panama Canal Zone and Mexico.

November 25, 1917—Sunday next before Advent: The Auxiliary throughout the Church.

"The Field is the world."—St. Matt. 13:38.

"Pray without ceasing."—I Thess. 5:17.



## TRIENNIAL DAYS IN ST. LOUIS

THE Triennial of 1916 brought to St. Louis four hundred and three delegates representing ninety-six diocesan and district branches, and visiting members brought the number up to a much greater assembly.

We gathered in St. Peter's Church on the afternoon of Tuesday, October 10, to listen to Bishop Anderson's earnest words on the contributions of Christianity to non-Christian peoples and of those gifts which the non-Christian has given to us. The singing which rose from hundreds of happy voices needed no choir to lead and made a preparation for our triennial days for which we were all thankful.

The early morning of Thursday, October 12, found us gathered in Christ Church Cathedral, where the watchful care of the clergy of St. Louis and the printed slip with its words of meditation and devotion offered to our use by the Missouri committee, helped to a reverence which made our great Service all the more to be enjoyed. Our Presiding Bishop celebrated for us, assisted by the President of the Board of Missions and the Coadjutor Bishop of Missouri, the Dean of the Cathedral, Secretaries of the Board and Provincial Secretaries from the Third, Fourth, Sixth and Seventh provinces. The Hymns, "Saviour, Blessed Saviour," "Holy Offerings rich and rare," "My God, and is Thy Table spread," "Alleluia! sing to Jesus!" rose with loving eagerness from the hearts of the worshippers.

At 2:30 that afternoon we assembled in the Odeon, when Bishop Tuttle presided and introduced Bishop Montgomery, the Secretary of the Venerable Society for the Propagation of the Gospel; and Bishop Jones of Utah pictured to us the West of to-day and its differences from that which Bishop

Tuttle saw fifty years ago; Bishop Brent reminded us of that service open and free to all; Bishop Roots told us of the women who shall be the product of St. Hilda's for the up-building of China's Christian future, and Bishop Lloyd called us to a greater opportunity than we have entered upon before. Our National Hymn, "Our Father's God to Thee," "O God, our help in ages past," "Go forward, Christian soldier," "Christ for the world," "Stand up, stand up for Jesus," and "Rise, crowned with light," accentuated and emphasized the messages which came to us from our speakers.

This time the report of the United Offering was fully made at the appointed time, and Mr. King announced that we had given that morning \$352,107.04, an advance of \$46,000 over what the Woman's Auxiliary offered in New York three years ago. He felt that we were to be congratulated on this healthy gain, and if there were women in the Auxiliary who were disappointed that the offering was no larger, we must remind ourselves that any such disappointment is due to us, and that all we have to do is to gain a larger number of women to contribute to our triennial gift, and each one in her own case to contribute the more largely towards it.

It was a pleasing feature at the close of this meeting to have the alms basin which has so often held our United Offering shown to the women as they passed from the hall. The impression of the bas-relief displaying the Epiphany scene and the presentation of those first loving gifts of gold, frankincense and myrrh will remain with many who then first saw it, prompting to like giving in the three years to come.

The Missouri branch of the Auxiliary had arranged for our Triennial headquarters at Sheldon Memorial Hall, where a beautiful auditorium

gave ample space for the business meetings, study classes, the display of charts, literature, etc., writing and rest rooms and an information bureau where card catalogues were carefully kept and picture postcards were sold and a postoffice established. These headquarters were full of work, as the members of the Auxiliary at a distance, who kept their programs by them and watched the progress of our activities from day to day, must have realized.

The warmest thanks were offered by the Auxiliary to all in St. Louis who in any way by preparation in advance and helpfulness and hospitality during our stay rendered deeply appreciated service.

Business sessions occupied the afternoon of October 11, the morning and afternoon of Monday, October 16, and the morning of October 23. The business accomplished during these sessions is reported later in these pages.

The other parts of the program with some changes were carried out as noted in the last number of *THE SPIRIT OF MISSIONS*. Bishop Montgomery visited us only on Saturday, the 14th, for Intercessions, and these were conducted on other days by the Archdeacon of Worcester, England, Miss Forbes and Miss Soulsby, our

English guests, Bishop Tucker and Bishop Rowe. The talks and papers given were full of interest, and we hope, in the course of time, the latter may appear in the pages of our magazine or of some other Church paper.

The Conference on Giving was unexpectedly and happily interrupted by an enthusiasm which knew no bounds, as the special speakers brought out the truth that spontaneous giving becomes a growing delight. Christ Church, Anvik, a hostel for Japanese girls in Honolulu, and, later, St. Agnes' School, Kyoto, all received gifts and pledges, and seemed to set in motion a stream of giving which found its way into assemblies large and small throughout the weeks of the Convention, and of which we shall hear more in the time to come.

Our pages in *THE SPIRIT OF MISSIONS* are too few. It would require a whole number of the magazine to relate in full what the days of our Triennial in St. Louis meant to the Woman's Auxiliary to the Board of Missions. They closed with a Corporate Communion, which brought a large assembly to the Cathedral on Tuesday, October 24, at 7:30 a. m., and again to St. Peter's Church at 11, to listen to the words from the President of the Board, sending us out to win our fellow women to share our happy task.

## THE SECRETARY'S TRIENNIAL REPORT

*Presented at the Session, Wednesday, October 11, and as afterwards accepted*

OUR meeting today inevitably recalls that of three years ago when we met in New York and welcomed the presence among us of Miss Gurney, Secretary of the Committee of Women's Work of the S. P. G., as we are welcoming Miss Forbes today.

That visit brought us nearer than ever before to the Venerable Society; and in the following year, at their committee's invitation, Miss Lindley visited England and was made an honorary member of the Society, while the secretary of the Woman's Auxiliary was made a vice-president of the

Women's Committee. Last summer she was invited to England to share in the committee's jubilee, commemorating fifty years of work. She could not well make the visit, but was happy, through the interest of a few members of the Auxiliary, to send £50 towards the Jubilee Offering as a slight sign of our affectionate sympathy. It has also been a pleasure that a member of the Auxiliary, spending the last two years in England, has frequently attended meetings and conducted classes in connection with the committee.

Again this meeting recalls the most kind

gift of the Woman's Auxiliary to its secretary and her sister, who may be known as the box secretary of the Auxiliary, who for the last three years has conducted this work by correspondence entirely, carrying it on for the benefit of missionaries and missions and the satisfaction of those who still love to give to them of the labor of their hands. The gift has enabled us to enjoy, in larger measure than we could otherwise have done, the happy blessedness of missionary giving. The contributors to this fund kindly placed the choice of its final disposal by the Board of Missions in the secretary's hands, and it seems right that she should report her decision in the matter.

At her request the principle will go to the Board of Missions as a perpetual fund whose interest shall be devoted to General Missions—the yearly work for which the Board is responsible. Sometimes the objection is made that the living Church should do the work of its own generation and not fall back upon the inheritance of those who have died. To your secretary it seemed that this continuous gift were rather a participation with friends on earth of a still living member of Christ's Body; and she dwells on the matter, not only to express again her sister's appreciation and her own, but also to suggest that, in making a last disposition of those means with which God has entrusted them, many members of the Auxiliary may place some portion in the care of the Board, to enable it to grasp some present opportunity or as a resource in time of need.

This meeting reminds us again of our last Triennial Offering and its purpose. From it \$5,000 was taken to help complete the George C. Thomas Memorial Dormitory, for St. Augustine's School in Raleigh, and \$15,000 to rebuild the Hooker School in Mexico—a sign through these troubled three years past of our Christian tenderness. This year we are bringing our new triennial gift unbroken, for the training, sending, support and relief of women workers. If to some it seems to make it less a free and thankful gift because of a certain sense of responsibility attached to it, must we not remind ourselves that we placed this responsibility upon ourselves—that by choosing this purpose for our united gift, we, in a manner, forced the Board to increase its company of woman workers and to enlarge the scope of women's work, and that it is due to them that we should continue what we began? We do not need to let the sense of responsibility cloud our sense of thankfulness. What we do need is to follow the example of some among us, who, in school and college, in Junior work, in study class and institute, in summer conference, the Girls' Friendly, in St. Barnabas' Guild and else-

where, are influencing the young women to this service. We would call the members of the Auxiliary to give more time and thought and prayer to the finding and developing of these young missionary aspirants, and their thankfulness in the goodly company of workers will show itself in still more and more abundant gifts.

But the building in the Mission field which stands as a concrete evidence of our eagerness to meet a present need can go on side by side with this. The committees that have done such yeoman's service will make their own reports on the new St. Mary's, Shanghai, and the International Hospital, Tokyo. Do not these stimulating records show us that each year we might set up some building needed that year in some mission field, to show that we are awakening to the sense of our *privilege* in giving?

Three years ago Bishop Lloyd and Mrs. Kinsolving presented St. Mary's to us, Bishop Lloyd and Mrs. Pancoast St. Luke's; today, Bishop Lloyd and Bishop Tucker and the Board itself present an opportunity in St. Agnes' School, Kyoto, for this present year.

We are proposing that this year the Auxiliary give the \$50,000 called for, and feel confident that with the equal faithfulness of a St. Agnes' Committee, with the willing help of those who have worked in or visited Kyoto, the undertaking could be accomplished.

The death of Miss Sallie Stuart, on August 9, led to the thought that a portion of this \$50,000 might be for a Sallie Stuart Memorial in the new building, to be given by those who knew and loved her well, the remainder coming from the Auxiliary as a whole. When this shall be done, with a new year the Board may have some other building to suggest to its Auxiliary, and the Triennial of 1919 see three gifts of privilege enriching the Mission field, in addition to the United Offering.

We do not hesitate to suggest a larger giving in every direction, feeling that as the Auxiliary becomes more intelligent it will more readily accept the evident fact that the support of the Household of Faith equally with that of the household of family life demands a constant expenditure of our means.

An intelligent Auxiliary: This triennium has given to the members two Hand Books on the Woman's Auxiliary and its Junior Department, which have been widely used and studied; it has enlisted among its officers an increasing number of those whose work it is to add subscribers to THE SPIRIT OF MISSIONS and so to extend missionary knowledge; it has given us for two years the wonderfully helpful educational leadership of Miss Tillotson as assistant secretary



of the Woman's Auxiliary. We would send our greetings to her today, our recognition of her unselfish and unstinted service, and our deep regret for the illness which keeps her from us.

To her substitute in the mission study classes of this Triennial, our dear associate secretary, we refer you for counsel and information on all that pertains to mission study. And we commend to your most careful and cordial attention the recommendations she will make concerning the Junior Department. There are branches of the Auxiliary in which this has never seemed to flourish, there are others where faithful work but discloses fields yet unreached. We bespeak from the officers of the Woman's Auxiliary active participation in these plans, and especially that they may learn to be self-reliant in their own study this year, leaving skilled leaders in Mission Study to devote themselves under Miss Lindley to a strong and united effort to reach and train the superintendents and teachers in our Sunday-schools. And we would urge them to a better acquaintance with the Board's Student Secretary, Deaconess Goodwin, and a more frequent inquiry how they can help her in her search for volunteers and her guiding care of the young missionary aspirant.

And finally we commend to the attention of the Auxiliary a plan for practising through all our branches that most effectual labor of prayer, and bring to your attention the Pilgrimage of Prayer, outlined in the preceding pages.

## RESOLUTIONS ADOPTED AT THE TRIENNIAL OF 1916

### On the Woman's Auxiliary:

The Woman's Auxiliary commends to its members that, in making a final disposition of their earthly goods they leave bequests to the Board of Missions, remembering those things for which the Board makes appeal.

That, in response to the call of the Board and of the Bishop of Kyoto, the Woman's Auxiliary undertake to raise, this year, \$50,000 for St. Agnes' School, Kyoto.

That every diocesan and parochial officer make it her duty to read regularly THE SPIRIT OF MISSIONS.

That the Woman's Auxiliary give aid to the plan for the Junior Department as outlined by the Associate Secretary.

That this Triennial gathering call the Auxiliary throughout the Church to the Pilgrimage of Prayer.

*Mrs. Allison, Southern Ohio; Mrs. Payson, Maine; Mrs. Nicholas, Western New York; Mrs. Adams, Pittsburgh; Mrs. Sta-*

*ton, East Carolina; Miss White, Michigan City; Mrs. Biller, South Dakota, Committee. On the Message from the Board of Missions:*

Message: Voted, on motion of Bishop Lines, of Newark, that a committee be appointed to express to the Woman's Auxiliary at its approaching Triennial Convention the high appreciation and thankfulness of the Board of Missions for the great offerings of the Auxiliary through many years for the mission work of the Church, and add that if the Auxiliary desires to counsel and advise with the Board as regards the appointment of those who are supported by the United Offering, such counsel and co-operation, in such way as the Auxiliary may determine, will be welcome.

*E. S. Lines, Newark; Theodore Sedgwick, New York; Burton Mansfield, Connecticut; Committee.*

### Response

*Resolved:* That the gracious invitation of the Board of Missions to admit the Woman's Auxiliary to counsel and advice as to the women workers under the United Offering be accepted, and that a committee consisting of one member for each Province be appointed by the chair in consultation with Miss Emery to confer with the committee for the Board on that subject.

*Be It Further Resolved:* That the Woman's Auxiliary respectfully request the Board of Missions to appoint a committee to confer with a committee of our body on the whole subject of the relation between the Woman's Auxiliary and the Board of Missions.

*Elisabeth R. Delafield, New York, chairman; Lydia Paige Monteagle, California; Matilda Markoe, Pennsylvania; Cornelia Prime Lowell, Massachusetts; Annie Lewis, Missouri; Cornelia Baxter, Minnesota; Lily Reffin Pettigrew, Atlanta; Jessie Peabody Butler, Chicago, Committee.*

This same committee, appointed to make response for the Auxiliary, was continued to act upon both resolutions here adopted.

### On the United Offering of 1919, as Adopted, With Amendment:

*Resolved:* That the United Offering of 1919 be given to the Board of Missions, to be devoted to the training, sending and support of women for mission work at home and abroad and to the care of such workers when sick or disabled—provided that at least \$10,000 be expended for the erection, completion or renewal of a building or buildings in the mission field, approved by the Board of Missions on the recommendation of a committee composed of the President of the Board of Missions, the Secretary of the Woman's Auxiliary and the members

of the Conference Committee of the Woman's Auxiliary.

*Also, Resolved:* That to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves or of their substance to the work of the Master in the mission field.

*Committee:* Mrs. Gomers, Newark; Mrs. Clapp, Connecticut; Mrs. North, Pennsylvania; Mrs. Taylor, Atlanta; Mrs. Stevens, Michigan; Mrs. Potter, Nebraska; Miss Cousland, Missouri; Miss H. C. Brent, The Philippines.

## On St. Agnes' School, Kyoto:

*Resolved:* That a Committee on St. Agnes' School, Kyoto, be appointed.

*Committee:* Miss Hutchins, Massachusetts; Miss A. F. Lindley, New York; Mrs. Pancoast, Pennsylvania; Mrs. Pettigrew, Atlanta; Miss Houghteling, Chicago; Miss Barkalow, Nebraska; Mrs. E. P. Howard, Missouri; Mrs. Monteagle, California.

Later this committee added to its membership, Miss Coles of Pennsylvania as Honorary Chairman and Mrs. Walter Alexander of New York as Chairman. The Committee Secretary is Miss A. F. Lindley, 125 East Twenty-fourth street, New York; its Treasurer, Miss Harriot Houghteling, Winnetka, Illinois. The Committee request that all gifts for St. Agnes' be sent the Treasurer, and especially ask that every gift intended for the Sallie Stuart Memorial Building be so marked. All who have made such gifts or pledges without so marking them are asked to notify the Treasurer without delay.

## On Monthly Conferences:

*Resolved:* That a Committee on the Monthly Conferences at the Church Mission House be appointed.

*Committee:* Mrs. Hubert, Los Angeles; Mrs. Watzek, Iowa; Miss Sturgis, Massachusetts; Mrs. Moses, Long Island; Miss Carryl, Pennsylvania; Miss Katie Lee, South Carolina; Mrs. Knapp, Ohio; Mrs. Crawford, Salina.

## On Prayers:

WHEREAS, in the opinion of diocesan treasurers of the United Offering met in St. Louis, October 20, the present United Offering prayer, although quite comprehensive, is not, in its composition, worthy of the Offering, or of our Church, therefore be it,

*Resolved:* That a carefully selected committee of three be appointed by the Secretary of the Woman's Auxiliary, said committee to consult with a Bishop whom they may select, as to the compiling of a new

prayer, the same to be submitted to the Auxiliary at its next triennial meeting in 1919, copy of said prayer having been sent, for consideration, to the secretary of each diocesan or district branch at least one year previous to that meeting.

*Committee:* Mrs. North, Pennsylvania; Mrs. Hoppin, Rhode Island; Mrs. Hutchinson, Newark.

*Resolved:* That a committee be appointed by the general Secretary to confer with her and with the President of the Board, to secure a prayer for the use of the Woman's Auxiliary by January, 1917, to be adopted, if approved, at the next Triennial.

*Committee:* The same as that on the United Offering Prayer, together with Mrs. Markoe of Pennsylvania as chairman.

## Resolutions of Appreciation:

*Resolved:* That a hearty vote of thanks and appreciation be given to the committee in charge of the fund raised for St. Mary's Hall, Shanghai, for their untiring efforts and their encouraging success.

*Resolved:* That the thanks of the Woman's Auxiliary be given to Mrs. Charles R. Pancoast for her faithful and untiring work for St. Luke's Hospital, Tokyo.

*Resolved:* That the warmest appreciation be given for the privilege of attending the study classes conducted during this Triennial, and that as much time as possible be devoted to these classes in the Triennial of 1919.

*Resolved:* That we, the visiting delegates to the Triennial Meeting of the Woman's Auxiliary, desire to express and place on record our sincere and heartfelt gratitude to those who have, in so unusual and wonderful a manner, prepared for our coming, for the carrying on of our work and for our entertainment. To the officers and committee on general arrangements, to the ladies in charge of our headquarters, the committee on hospitality, and those who arranged for services and meetings, and to each and every committee and individual member for their splendid provision for our comfort and pleasure we offer our sincerest thanks.

No detail has been forgotten which could enable us to carry on our work successfully, while the many beautiful social entertainments have given us opportunity for knowing our charming hostesses and for meeting one another.

We know the labor that all this has entailed, but we beg to assure the Churchwomen of St. Louis that it has not been in vain, for we shall go to our homes with happy and loving memories of the work we have done, the friends we have made and the pleasures we have enjoyed in the Great Triennial of 1916.



## OUR MONTHLY CONFERENCES FOR 1916-'17

THE committee appointed to report to the Triennial Meeting in St. Louis upon the monthly conferences for this season made suggestions which we hope to act upon.

Leaving the hour of service at 10 a. m., they suggest:

1. That not only diocesan but parochial officers and other members of the Auxiliary be asked to attend, and that those from a distance, expecting to be in New York at the time, notify the secretary in advance of their intention of being present.

2. That, in ample season for preparation, one officer be asked to take the business and another the conference part of the session.

3. That the account of each conference written in "a bright and entertaining manner," be inserted afterwards, instead of minutes, in THE SPIRIT OF MISSIONS.

4. That the subject for the season be Prayer—"Self-training in Prayer"; for the six conferences subjects being given for discussion from the standpoint of special prayers.

For each meeting that a certain number be asked to bring special prayers which have been most helpful, and that the conference should begin with these. (a) The Parish Branch the Weakest Point. What is Prayer and how can we learn to apply it? (b) How to reach the isolated country woman. Prayer, our relation to God and intercommunion; (c) Our Juniors—Prayer, communion of the child with the Father; (d) Missionary Education—The Pilgrimage of Prayer; (e) The United Offering—In His Name and for His Sake; (f) The Easter Message: The triumph of opportunity. Suggestions of summer effort. Volunteers, their choice, training and development. How answered prayer tests our purposes.

### THE NOVEMBER CONFERENCE

Date, Thursday, November 16; Hour, 10 a. m., Holy Communion; 10:30-11, Business; 11-12, Conference; Subject, The parish branch, the weakest point. What is prayer, and how can we learn to apply it?

All members interested are invited.

## JUNIOR PLANS

*Of the Associate Secretary, with recommendations of Committee appointed October 10 and adopted October 16*

THE Triennial of 1916 may mean much to the children of the Church, for after serious consideration some important changes in the Junior Department were planned. It was provided, however, that the next three years shall be used for experiment so that the organization remains for the present the same.

This is a brief report of the reason for the changes and the proposed lines on which they are to be carried out.

- (1) The Junior Auxiliary almost never reaches all the children, (2) It fails especially to reach many boys, and (3) It far too often depends upon one leader and drops if that leader gives it up. Enlarging a little on the first point, one of the worst things is that in getting only some of the children the impression is irresistibly made

that "Missions" is something extra, and that the Junior Auxiliary is a society for this extra thing. How can we change these conditions? Theoretically it is easy. The Church has one organization which practically includes its children, to which boys as well as girls belong and which does not depend for existence upon one leader. This is, of course, the Sunday-school. Put with this fact one other, the effect the General Board of Religious Education is having upon the Sunday-school. This Board has recognized that missionary teaching is a part of religious education, and when the suggestions of the Board shall be adopted throughout the Church we can believe that missionary instruction will be not an extra but a natural part of child training. Now let us put these facts with the work of the



Junior Auxiliary. Ideally, may not the time come when we need no separate children's missionary organizations; when all missionary work can be done in and through the Sunday-school, when mission study will be a part of the Sunday teaching and missionary manual work will be done some week day by the Sunday-school meeting for the activity which is a natural result of the Sunday teaching, when Sunday-school teachers shall have realized that they cannot teach the Incarnation, Atonement, Resurrection or any part of our Christian faith without teaching missions?

Shall we try to hasten the day by giving up organizing Junior branches, replace all our Junior leaders by Sunday-school teachers and trust that all will come out well? So to state it is to realize that we must not be in too great haste, beside which there is a very important consideration to be remembered. There are yet many Sunday-schools entirely unreached by this ideal of the General Board of Religious Education, and there are still, alas, more Sunday-school teachers who apparently do not know what the Church's mission is. Then, too, the fact that children like to belong to societies, that this is the age of the "gang spirit" must make us hesitate over any plan of giving up the Junior Auxiliary. In consideration of all these facts, somewhat of a combination of the ideal and the present plan is recommended, as follows:

1. Let us work on Sunday-school lines. *Let us keep the Junior Auxiliary organization, but use it in connection with the Sunday-school*, that is, see that every member of the Sunday-school because he or she is in the Sunday-school shall join the Junior Auxiliary. A further word about reaching the Church's children must be inserted here. While we shall work with the Sunday-school because it is the one organization which most nearly embraces all children, we must remember that it does not entirely succeed in doing so; therefore, we must plan not only for the Sunday-school, but for *all* the children of the Church.

2. Where it is possible the Superintendent of the Sunday-school should be the head of the Junior Auxiliary, or the head of the Junior Auxiliary should be a member of the faculty of the Sunday-school, and the leaders should be teachers in the Sunday-school, if possible.

3. Organize sections along Sunday-school lines. The Cradle Roll and the Kindergarten should constitute The Little Helpers. Then there can be as many groups of the older children as seem desirable, but these groups shall be governed not by age, but by grades in the Sunday-school.

The following recommendations to govern

this experiment were adopted at the business meeting on October 16.

- A. Find out what is being done along missionary lines in the Sunday-school of your Diocese.

- B. Get in touch with your Diocesan Board of Religious Education.

- C. Endeavor to introduce missionary instruction into the Sunday-school where it does not already exist and co-operate when possible with all existing plans for mission work.

- D. Get all existing Junior branches in touch with the Sunday-schools in their parishes.

- E. Organize as many new branches as possible in connection with the Sunday-school.

- F. Get Sunday-school teachers into mission study classes.

- G. Study what can be done for older boys and girls—these who too often drop out of Sunday-school. It may be possible to organize young people's societies of boys and girls.

- H. Study the question of missionary giving—the use of the duplex envelope in Sunday-school, of the relation between the Lenten and the Junior Auxiliary offerings and the advisability of undertaking specials like the Children's Ward in St. Luke's Hospital, Tokyo, or the future one of St. Agnes' School, Kyoto.

- I. Immediately on your return home see that the Junior Board is called together with representation from the Woman's Auxiliary and from the Diocesan Board of Religious Education, to make plans along these lines, or form a committee of Parish officers to carry on these plans.

- J. That these recommendations be carried out with the consent of the Bishop and the co-operation of the rector of the parish and the Board of Religious Education.

In addition, the committee further recommend that this suggested plan be printed for the use of Bishops, rectors, Sunday-school superintendents and teachers and Junior leaders.

They also recommend that the Woman's Auxiliary give its help, advice and encouragement to Junior leaders and Sunday-school workers in carrying out these plans.

*Miss Gertrude Ely, Pennsylvania, Chairman; Mrs. Kingman Robins, Western New York; Miss E. D. Corey, Massachusetts; Mrs. J. R. Cowan, Lexington; Miss Edith Maurice, Michigan; Miss K. Sleppy, Minnesota; Mrs. L. Reid, West Missouri; Deaconess Myrtle Nosler, Olympia, Committee.*

## WITH THE MANAGING EDITOR

SO considerable a portion of this issue has to do with the missionary story of the General Convention, that we do not need to give added facts here. We do wish, however, to mention the exhibit of THE SPIRIT OF MISSIONS. Most of the original plans as outlined before leaving New York had to be abandoned, owing to the condition of Moolah Temple—the building in which the sessions were held—and to the added fact that there were so many exhibits of one sort or another, that all had to shift positions and change plans. The final arrangement, however, was most satisfactory and we cannot too highly appreciate the courtesy of local firms and individuals who helped in many ways, and always with the most willing co-operation.

\* \* \*

The great central portion of the undercroft of Moolah Temple was used for the daily luncheons and for afternoon tea, served by the Woman's Auxiliary several times a week. Surrounding this central portion were four large alcoves, two of which were used for the exhibits. One of these was shared by the exhibits of the Board of Missions and the Girls' Friendly Society. The larger position was needed by the Educational Department which had a most practical and interesting exhibit, giving all manner of detailed information. THE SPIRIT OF MISSIONS contented itself with an attractively decorated booth containing the various books, circulars, posters, etc., which have to do particularly with the Publication Department of the Board. A register of visitors was kept. Writing materials were supplied so that the exhibit afforded a practical meeting-place for many of the members of the Convention and their friends.

Perhaps the most interesting feature of the exhibit was the continuous showing of slides giving some of the contents of THE SPIRIT OF MISSIONS. As a matter of courtesy to our advertisers, slides giving the advertisements in the October issue were shown. Very great interest was taken in this matter and we feel certain that it had very real value to all concerned.

\* \* \*

Now that the activities of a new winter have begun, we look to you for co-operation in the work of materially enlarging the subscription list of THE SPIRIT OF MISSIONS. We have prepared a little leaflet which sets forth some reasons for taking an interest in this matter and we shall be glad to send it in any quantity upon request. The missionary task which the Church has set herself is a large one, and there is no surer way to accomplish the work than to inform people as to the facts. This information is given, month by month, in THE SPIRIT OF MISSIONS, and your work in behalf of added subscriptions is very real missionary work.

\* \* \*

We have published two posters which are suitable for the bulletin boards in the average parish house. Simply because of the greatly increased cost of printing, and to avoid waste, we are making a nominal charge of 10 cents for the two posters, postpaid anywhere. We hope that diocesan and parochial representatives will use this material freely.

\* \* \*

We hope our readers will give THE SPIRIT OF MISSIONS a thought when they are planning their Christmas presents. An attractive Christmas card announcing your gift will be sent so as to reach the recipient just before Christmas Day. Let us help you make your Christmas shopping easy!